ACT, DECLARATION

AND

TESTIMONY:

FOR THE

DOCTRINE, WORSHIP, DISCIPLINE, and GOVERNMENT of the CHURCH of SCOTLAND;

AGREEABLE TO THE

WORD of GOD, the Confeſſion of Faith, the National Covenant of SCOTLAND, and the Solemn League and Covenant of the Three Nations:

AND AGAINST

Several STEPS of DEFECTION from the ſame, both in former and preſent TIMES.

By ſome MINISTERS, *aſſociate together* for the Exerciſe of Church-Government and Diſcipline in a Preſbyterial Capacity.

WITH AN INTRODUCTION:

Containing the GROUNDS of their Aſſociating into a Preſbytery; and the Reaſons of their emitting this ACT and TESTIMONY.

IN this EDITION, the manifold *Errors* of ſome former Editions are carefully corrected; the whole is properly diſtinguiſhed into ſeveral *Parts*: And ſome explanatory *Notes* are added; with ſome *Extracts* from other Public Deeds of the Aſſociate Preſbytery, containing ſeveral new Points of Teſtimony which were afterwards eſpouſed by them.

EDINBURGH:
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M.DCC.LXXIII.

LESSONS:

AND

DECISIONS

OF THE

GENERAL ASSEMBLY

OF THE

CHURCH OF SCOTLAND,

CONCERNING THE

DOCTRINE, WORSHIP, DISCIPLINE, AND GOVERNMENT

OF THE

CHURCH OF GOD, AND CONCERNING THE DUTIES OF MEN IN ALL RELATIONS TOWARDS GOD AND TOWARDS ONE ANOTHER.

ADVERTISEMENT,
CONCERNING THIS EDITION.

THE *Judicial Teſtimony* was firſt publiſhed in *March* 1737. Having undergone various Editions ſince that Time, without being properly watched over as to correctneſs in Printing; it has accordingly, at length, become greatly corrupted by the negligence of the Printers.

ABOVE Two Hundred Errors of *Words* and *Figures*, beſide many of *Letters*,—and above an Hundred omiſſions of *Words*, yea ſometimes of whole *Lines*; have crept into the laſt Edition 1770: But theſe are carefully corrected in this Edition; from the *firſt* Edition, and a *Manuſcript* Copy which belonged to the Aſſociate Preſbytery. At the ſame Time, by correcting Improprieties of Pointing and Printing,—both the *Sentences* and *Paragraphs* are all along much *ſhorter* in this, than in any former Edition; which will be found of great advantage, for an eaſy reading and underſtanding of it.

IT is only in the preſent Edition, that this Teſtimony is *divided* into ſeveral Parts, (*viz. Preamble, Chapters, Sections, Artĩcles*, and *Concluſion*), with diſtinguiſhing *Titles*; being all one continued Piece, under the general Title,—as emitted by the Aſſociate Preſbytery. In this Edition alſo, the *Places of Scripture* referred to are moſtly marked at the foot of the Page; and ſometimes the places of our *Confeſſion* and *Catechiſms*: Theſe being all in the body of it, as formerly publiſhed. Moreover, a few explanatory *Notes* are added.

EDINBURGH,
Auguſt 18th, 1773.

ADAM GIB.

N. B. UPON the 18th of *February* 1737, Meſſrs *Thomas Mair* and *Ralph Erſkine* laid Copies before the Aſſociate Preſbytery,—of Papers of *Seceſſion*, which they had given in to their Preſbytery of *Dunfermline* on the 16th of that Month; with Declarations of adherence to the Judicial Teſtimony, as what they had peruſed,—and of *Acceſſion* to the Preſbytery. They were accordingly received to a ſeat in it: And, as that Teſtimony was then a-printing, theſe Papers were publiſhed along with it. But as they are no part of the Judicial Teſtimony, nor of public authority in the Seceſſion; they are here omitted: And, in place of them, ſome *Extracts* from other Public Deeds of the Aſſociate Preſbytery

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THE

THE

INTRODUCTION.

THE Commiſſion of the General Aſſembly that met at *Edinburgh, November* 1733,—having, by their act and ſentence, declared Mr *Ebenezer Erſkine* Miniſter at *Stirling*, Mr *William Wilſon* Miniſter at *Perth*, Mr *Alexander Moncrieff* Miniſter at *Abernethy*, and Mr *James Fiſher* Miniſter at *Kinclaven*,—to be *no longer Miniſters of this Church*: Upon the intimation of the above ſentence, the foreſaid Miniſters gave in a Proteſtation, bearing a *ſeceſſion* from the judicatories of the Church; and that it ſhould be lawful and warrantable for them to exerciſe the Keys of Doctrine, Diſcipline, and Government,—according to the word of God, Confeſſion of Faith, and the principles and conſtitutions of the covenanted Church of *Scotland*.

As the reaſons of their ſeceſſion were publiſhed ſometime thereafter, in a paper intituled [A *Teſtimony* to the Doctrine, Worſhip, Government and Diſcipline of the Church of *Scotland*]; ſo, in conſequence of the laſt part of their above Proteſtation, after mature and ſerious deliberation,—they came to a reſolution to conſtitute themſelves into a *Preſbyterial Meeting*, for the exerciſe of Church-government and Diſcipline as the Lord ſhould clear up their way: And that for the following weighty reaſons.

1. The keys of government and diſcipline are given to Miniſters,—and belong to the paſtoral office, as well as the key of doctrine: With this difference, That the key of doctrine may be exerciſed by every ſingle paſtor alone; whereas the keys of government and diſcipline muſt be exerciſed by paſtors, two or three *in collegio*. And when they conſidered that *four Miniſters*, being thruſt out all at once from miniſterial communion with the preſent judicatories,—were a competent number for aſſociating together for the exerciſe of government and diſcipline; they judged it a ſpecial and very particular call in providence, to aſſociate themſelves preſbyterially: That they might be in a condition to exerciſe all the parts of their paſtoral office, according to the power and authority given them by the Lord Jeſus [Matth. xvi. 19. chap. xviii. 18. John xx. 23.];—and his expreſs command to feed the Church and Flock of God [Acts xx. 28. 1 Pet. v. 2.]; the original word in both places ſignifying the exerciſe of *rule* and *government*, as well as that of *feeding* by the preaching of the word.

2. As they judged themſelves warranted to aſſociate together for the exerciſe of government and diſcipline, from the power and authority given them from the Lord Jeſus; ſo they were encouraged to this ſtep, from the promiſe of the divine preſence [Matth. xviii. 20.]: It being plain from the context, that by

their

thering together in Christ's name is chiefly intended—meeting together in a judicative capacity; for the exercise of the keys of government and discipline. Therefore they judged that, when they were constitute in his name, they had a more especial claim to the above promise.

3. When they were cast out from communion with the judicatories, they also judged it necessary for them to enter into a presbyterial association; not only for maintaining that *order* among themselves which is required by the word of God, and by the approven acts and constitutions of this Church: But also to distinguish themselves from those of the *sectarian* and *independent* way; who lodge the keys of government and discipline in the whole community of the faithful, as they speak,—and who refuse the due subordination of congregational eldership to superior judicatories.

4. It had considerable weight with them, to determine them to this important step; when they considered the deplorable situation of many congregations in *Scotland*, groaning under the weight of violence and oppression by the intrusion of Ministers upon them,—and crying for help and relief from the judicatories of the established Church, but finding none. Therefore, since by adorable Providence they were thrust out from the judicatories, they judged,—that if they entered into a presbyterial association, they would be in a better capacity for affording help and relief to the oppressed heritage of God through the land; according to the word of God, and the rules and constitutions of the Church of *Scotland*.

5. They likewise thought it incumbent upon them, not only to testify *doctrinally*,—but to endeavour to lift up a *Judicial* Testimony for *Scotland*'s covenanted-reformation; and against the present declinings and backslidings from the same. And since the judicatories were carrying on a course of backsliding,—they thought it the more incumbent on them, though their number was small and their hands weak, to improve the opportunity Providence had given them; by using their endeavours, in a judicial way, to bear witness for the truths of God,—against a strong current of defection and backsliding from the same. For these and other weighty reasons, they did by solemn prayer CONSTITUTE themselves into a Presbyterial Meeting,—sometime after they were cast out from the judicatories of the Church.

The *associate Ministers* agreed, that they would not be *sudden* in proceeding to any acts of jurisdiction; but resolved, before any such procedure, to wait if the judicatories of the Church would return to the Reformation-standard: And therefore they held their meetings mainly for asking counsel of the Lord; and for mutual advice in their present situation,—and for strengthening of one another's hands, in the way and work of the Lord.

When the General Assembly met at *Edinburgh*, *May* 1734; the majority of the members appeared to be opposite to the measures taken by some former Assemblies, and their Commissions. Among other things enacted by that Assembly, they impowered the Synod of *Perth* and *Stirling*, under certain limitations mentioned in their act,—to *restore* the four Ministers to their respective ministerial

charges.

charges. They likewiſe paſſed an act concerning *miniſterial freedom*.——And when ſometime afterwards the Synod of *Perth* and *Stirling*, clothed with this delegated power from the ſaid Aſſembly,—had taken off the ſentences pronounced by the Commiſſion of the General Aſſembly 1733, againſt the foreſaid four Brethren; it was the judgment of many, both Miniſters and private Chriſtians,—that they ſhould have inſtantly acceded unto the judicatories of the Church.

The foreſaid Miniſters having frequently met, to conſider what was their duty in the preſent juncture; the queſtion before them was, If the grounds of their ſeceſſion were removed by what the Aſſembly 1734 had done? Or, if they were ſo far removed,—that, without counteracting the *Teſtimony* which by a particular and ſpecial Providence was put into their hands, they might return to the judicatories of the Church! And having deliberately and ſeriouſly conſidered the foreſaid queſtion, as the weight and importance of the matter did require; and particularly having conſidered the conduct of the Aſſembly 1734, with reſpect to the act and ſentence of the preceeding Aſſembly paſſed againſt themſelves, (whereby miniſterial freedom, in teſtifying doctrinally againſt the defections and backſliding of this Church, was condemned; and liberty of proteſting for exoneration againſt a ſinful ſentence and deciſion of a General Aſſembly, affecting the public cauſe and intereſt of Chriſt, was wreſted out of the hands of the Miniſters and Members of this Church): They found that the ſaid act of Aſſembly 1733 ſtands to this day unrepealed; and that the Synod of *Perth* and *Stirling* were expreſsly bound up from judging in the legality or formality of the former proceedings of the Church-judicatories in relation to this affair,—and from cenſuring any of their proceedings againſt the four proteſting Miniſters, though in their caſe Church-power was ſcrewed up to a moſt exorbitant height.

Likewiſe they found, that the act of the ſaid Aſſembly 1734, concerning miniſterial freedom, was ſo far from aſſerting that freedom and liberty which belongs to the Miniſters of the Goſpel—and which in the preſent caſe was contended for; that their Teſtimony in this point was by the ſaid act materially condemned: In ſo far as the act declares,—"that due and regular miniſterial "freedom was not impaired nor reſtrained, by the preceding Aſ- "ſembly's deciſion in the proceſs againſt the foreſaid Miniſters." And therefore the act and ſentence of the Aſſembly 1734, alledged to be paſſed in their favours,—together with the act of the ſaid Aſſembly anent miniſterial freedom; inſtead of removing the grounds upon which they found themſelves obliged to declare a ſeceſſion from the judicatories,—did, upon the matter, condemn the Teſtimony which they judged their duty to give againſt the proceedings of the Aſſembly 1733. All that was done by the foreſaid Aſſembly 1734, in the caſe of the proteſting Miniſters, was,—That the Synod of *Perth* and *Stirling* was impowered, upon ſome political conſiderations, to reſtore the ſaid Miniſters to their reſpective charges: When yet their alledged guilt and crime, in

proteſting againſt the deciſion of the Aſſembly 1733, is ſtill ſuppoſed; and they ſtand condemned for the ſame.

Likewiſe they found, that the act concerning the Preſbytery of *Dunfermline*, (whereby unwarrantable terms of Miniſterial and Chriſtian communion are impoſed upon the Miniſters and Members of this Church), ſtands ſtill in force: As alſo, that no Judicial Teſtimony was lifted up againſt the groſs errors overſpreading the whole land.—Therefore, for theſe and the like *reaſons*, (which are laid open more fully, in a Print publiſhed immediately before the meeting of the Aſſembly 1735); the aſſociate Miniſters had not freedom to re-enter into the judicatories of the Church, by the door which was at that time opened unto them. But (in regard the foreſaid Aſſembly 1734,—did put ſome ſtop to the unwarrantable proceedings of former Aſſemblies and their Commiſſions), they judged it their duty to continue their meetings at that time as formerly; without proceeding to any acts of government and diſcipline.

When the General Aſſembly met at *Edinburgh*, 1735; that edge and concern, which appeared to be in the preceding Aſſembly, was ſomewhat cooled and blunted. For though it was preſſed by inſtructions from ſeveral Preſbyteries, that the acceptance of preſentations might be duly teſtified againſt; yet this, and other motions toward reformation,—were, upon political conſiderations, laid aſide: And though both this and the former Aſſembly appointed their reſpective Commiſſions to appoint a national faſt; yet, in theſe acts for national faſting, there was no particular enumeration of the evils and defections of the day and time wherein we live. This, together with ſome other ſteps taken by the foreſaid Aſſembly, and which are more fully narrated in the following Act and Teſtimony,—were a lamentable evidence, that a ſincere and thorough reformation was neither aimed nor intended.

When the General Aſſembly met, *anno* 1736; they went ſtill further backward from any thing like true reformation-work. They appointed the Preſbytery of *Stirling* to proceed to the ſettlement of a preſentee to the pariſh of *Denny*; though the Elders, and far greater part of the people of that pariſh, were diſſenting and reclaiming: Likewiſe, they appointed the Synod and Preſbytery of *Dumfries* to inroll the intruder into the pariſh of *Troqueir*, as a member of theſe judicatories. And further, inſtead of condemning the many groſs and dangerous errors vented by Mr *Archibald Campbell*, Profeſſor of Church Hiſtory at St *Andrews*,—which have a manifeſt tendency to ſubvert all religion, natural and revealed; they diſmiſſed him without any cenſure whatſoever: And (as will appear in the following Act and Teſtimony) they have likewiſe adopted his pernicious principle concerning Self-love; whereby, inſtead of removing the former, a new and ſtrong ground of ſeceſſion is added.

The *Miniſters aſſociate* having thus waited for a conſiderable time,—to ſee if the judicatories of the Church would lift up a particular Teſtimony againſt the evils of the preſent, and the ſins of

former

former times; but beholding, with regret, the conduct of some former General Aſſemblies,—that, inſtead of going forward in reformation-work, they had gone viſibly backward in many inſtances: Therefore, after mature and ſerious deliberation, they judged it their duty to emit a Judicial *Declaration* or *Teſtimony*; for the Doctrine, Worſhip, Government and Diſcipline of the Church of *Scotland*,—and againſt former and preſent defections from the ſame: And that for the following Reaſons.

1. The iniquities and backſlidings of former times have never been particularly acknowledged nor condemned by the judicatories of this Church, ſince the Revolution; neither have the valuable pieces of reformation once attained unto by this Church and Land, nor the contendings and wreſtlings of the former ſuffering period againſt defections from the ſame,—been judicially juſtified and approven: Though the former are juſt grounds of the Lord's controverſy againſt the land, and the latter the privilege and the honour of this Church.

2. Though the backſlidings and defections of this Church are many; and a flood of error and profaneneſs at preſent overflows the land: Yet a banner is not judicially diſplayed for Truth, and againſt the prevailing evils of the preſent time. And therefore,

3. A Judicial Teſtimony appears to be neceſſary at this time,—for the glory of God, for the information and conviction of the preſent generation; for the information of poſterity, and that truth may be tranſmitted to them with a ſuitable Teſtimony thereunto: For it muſt be owned, that this is a debt which one generation owes to another, to uſe their endeavours to tranſmit the truths of God in their purity to them; and, when truth is oppoſed and controverted, it ought to be delivered off our hands to the following generation,— with a more ſolemn and peculiar Teſtimony unto it.

4. The Lord having, in his adorable Providence, permitted the judicatories of the Church to caſt out from communion with them *four Miniſters*, at a time when the current of defection was ſtrong; —and they having at the ſame time made a *ſeceſſion* from them; upon the grounds contained in their Proteſtation given in to the Commiſſion, *November* 1733,—and more fully laid open in their Teſtimony afterwards publiſhed; and theſe reaſons and grounds of their ſeceſſion not being to this day removed: They judge, that now when they have entered into a Preſbyterial Aſſociation, for the reaſons above condeſcended upon; that the ſame adorable Providence calls them to lift up the ſtandard of a Judicial Teſtimony for the truths of God, and againſt a courſe of backſliding from the ſame. And to this they find themſelves more eſpecially and more particularly called, when they conſider,—that a Teſtimony of this kind has been ſo long wanting, and ſo much deſired by many that fear the Lord through the land: And though it has been ſo neceſſary, as has been already obſerved; yet there is now no hope of obtaining it from the preſent judicatories of the Church.

5. They were the more excited to emit this Declaration and Teſtimony, that they might make an open confeſſion of their

principles

principles; that the world might see what they own and acknowledge,—and upon what foundation they desire, through the grace of the Lord Jesus, to stand.

6. They reckoned themselves still the more obliged unto this duty, both from the special and particular engagements they came under at their ordination,—to fulfil that ministry which they received from the Lord; whereby they are bound to teach the observance of all things whatsoever the Lord Christ has commanded them,—and that not only doctrinally but judicially, as the Lord gives opportunity: And likewise from the obligation which they, as well as the whole land, are under by *solemn oath* to the Most High God; "That we shall sincerely, really and constantly, through "the grace of God, endeavour, in our several places and callings, "the preservation of the reformed religion in the Church of *Scot-*"*land*; in Doctrine, Worship, Discipline and Government;"— "and that we shall not give ourselves to a detestable indifferency "or neutrality in this cause; but shall, all the days of our lives, "zealously and constantly continue therein."

The foresaid Ministers, being met in Presbytery, appointed some of their number to prepare the draught of an *Act and Testimony*; asserting the Doctrine, Worship, Government and Discipline of the Church of *Scotland*: And condemning several steps of defection from the same, both in former and present times. And the said draught having been prepared, and laid before the Presbytery; it was, in several meetings, seriously and deliberately considered,—reasoned upon and amended: And, as thus amended and corrected, it was (at a meeting of Presbytery at *Perth*, *December* 3d, 1737) unanimously approven, *enacted*,—and, for the above and like weighty reasons, ordered to be published:——The Tenor whereof follows.

ACT,

ACT, DECLARATION AND TESTIMONY:

FOR THE

DOCTRINE, WORSHIP, DISCIPLINE, and GOVERNMENT of the Church of *Scotland*; agreeable to the word of God, the Confeſſion of Faith, the National Covenant of *Scotland*, and the Solemn League and Covenant of the three Nations:

AND AGAINST

Several STEPS of DEFECTION from the ſame, both in former and preſent Times.

By ſome *Miniſters*, aſſociate together for the exerciſe of Church-government and diſcipline in a Preſbyterial capacity.

PREAMBLE.

AT *Perth*, the third day of *December*, one thouſand ſeven hundred and thirty-ſix years. Which day and place the Preſbytery being met; and taking into their ſerious conſideration the low ſtate of religion at this day,—the manifold defections and backſlidings of all ranks, both in former and preſent times, from the truths of God and the precious ordinances and inſtitutions of Jeſus Chriſt, delivered as a valuable truſt unto his Church and people in this nation; and to the maintenance and preſervation of which, the whole land ſtands indiſpenſibly bound and obliged, by the moſt ſolemn covenant-engagements: As eſpecially, conſidering the preſent growth and ſpread

of dangerous and pernicious errors, and the many injuries that are done to the government and diſcipline of the Houſe of God amongſt us; together with the abounding ſin, wickedneſs and profaneneſs of the preſent generation, —and the deep ſecurity and general ſtupidity that prevails, under our national ſins and ſpiritual judgments; by all which God is highly diſhonoured and provoked, his ſanctuary profaned, the kingdom of his Son undermined, and the whole land involved in the dreadful guilt of apoſtaſy from the Lord:—Therefore this *Preſbytery* find themſelves bound in duty, to caſt in their *mite* of a *Teſtimony* to the many great and wonderful appearances of the Lord for this Church and land; and to the doctrine, worſhip, government, and diſcipline of the Lord's Houſe therein,—agreeable to the holy Scriptures, our Confeſſion of Faith and Catechiſms, the national Covenant of *Scotland*, and the ſolemn League and Covenant of the three nations: As alſo againſt the injuries and inſolent indignities done unto, and the encroachments, violations and breaches made upon the ſame.

To this they reckon they are warranted, from the practice and example of the Church and people of God recorded in Scripture; who very often commemorate the remarkable appearances made for them, the ſignal deliverances they met with,—together with their own deep ingratitude and heinous provocations, both of an older and later date: And alſo from the practice and example of this Church in former times. And likewiſe they judge a Teſtimony of this kind neceſſary, for the information of the preſent generation,—who have generally loſt the knowledge, both of what God hath done for *Scotland*, and of the grounds and cauſes of his righteous quarrel and controverſy againſt us; neceſſary, for the conviction and humiliation of all ranks of perſons; neceſſary to preſerve and maintain the truths of God; and an uſeful mean, to tranſmit them to following generations in their purity.

CHAP. I. *The* approving *Part of the Teſtimony.*

THEREFORE, for all the above and many other weighty reaſons and conſiderations,—the *Miniſters aſſociated*, being met in *Preſbytery*, did and hereby do, in

the *first place*, with thankful hearts, acknowledge and bear record unto the wonderful power, grace and goodness of God, in visiting this land very early with the light of the glorious gospel; whereby from these *uttermost* ends *of the earth* were *songs heard, even glory to* Jesus Christ *the righteous*. And thus the promises and prophecies given of old were remarkably accomplished: Namely, that the *heathen* should be given unto Christ for his *inheritance, and the uttermost parts of the earth for* his *possession*; that *the isles* should *wait for his law*; and that he should be the *confidence of all the ends of the earth, and of them that are afar off upon the sea.*

Yea, when this and other nations were involved in popish darkness, God left not himself without a witness in this land. Our ancient records bear, that, in the darkest times of popery,—the Lord had some witnesses for himself amongst us, against the errors and idolatry of *Rome*.

And when the Lord, by a bright and clear sun-shine of the gospel in several parts of *Europe*, discovered that *Mystery of Iniquity,—Babylon the Great, the Mother of Harlots, and abominations of the earth*: He was also graciously pleased, with an high hand and an outstretched arm, to ransom this land from the bondage of popish tyranny, idolatry and superstition; and again to bless it with the light and liberty of the gospel. So strong was the hand of the Lord upon a few polished shafts, chosen and furnished by himself; that in a short time, in the midst of the flames of fiery persecution, and against the rage and fury of devils and men,—this great work was so far advanced and effectuate, that, in the year 1560, the Pope's authority was abolished in *Scotland*: And the *first Confession of Faith* (directed mainly against the errors and abominations of the Church of Rome, the great point upon which the testimony of the Lord's witnesses was then stated), was ratified and approven by the Parliament. And in a few years thereafter, most congregations were planted with the ministry of the gospel,—and did yield subjection unto the ordinances of Christ: The government and discipline of the Church was established, according to the pattern shown in the Mount; in a due subordination of congregation: elderships, presbyteries and synods, unto General Assemblies: The *First Book of Discipline*, which contains many

excellent reformation principles, written with a ſimplicity and plainneſs peculiar to reforming times,—together with ſome other things that were, in the judgment of the compilers of that book, adapted to the then ſtate and circumſtances of the Church; was approven by the Privy Council of *Scotland*, in the foreſaid year 1560. The General Aſſembly, *anno* 1562, refuſed to admit one Mr *Alexander Gordon* to be ſuperintendant of *Galloway*—till he ſhould ſubſcribe the ſame *. And the General Aſſembly *anno* 1638, in their act condemning the *five articles of Perth*, refer ſeveral times unto it; from whence it is plain, that it was received and approven by this Church at our Reformation.

Afterwards, the *Second Book of Diſcipline*, wherein the form of government and diſcipline in the Houſe of God is more diſtinctly laid down, was approven and regiſtrate by the General Aſſembly *anno* 1581; and appointed to be ſubſcribed by ail the Miniſters of this Church, *anno* 1590: And all the pieces of the reformation *then attained unto*, were ratified and approven by the Parliament *anno* 1592.——In grateful acknowledgment of which rare and ſingular mercies, and for their own mutual ſtrength and ſupport againſt the common enemy,—the *national covenant*, having been firſt ſubſcribed by the King and his houſhold in the year 1580, was ſubſcribed by perſons of all ranks *anno* 1581; and again by all ranks of perſons in the year 1590. This covenant, relating to the reformed religion then profeſſed in *Scotland*, and more particularly expreſſed in the *Large Confeſſion* of Faith,—was ſworn with much chearfulneſs and gladneſs of heart; the whole land rejoiced at the oath of God. And, by this ſolemn Oath and Covenant, this kingdom made a *national ſurrender* of themſelves to the Lord; and bound and obliged, both themſelves and their poſterity, to cleave to the truths of God,—and to the obſervation of his laws, ordinances and inſtitutions.

But the above-mentioned reformation, and the glory of this Church, was much defaced; when King James VI, deſirous to gratify the prelatical party in England, did, contrary to his moſt ſolemn profeſſions, declarations and engagements,

* *Calderwood's* Hiſtory, p. 33.

engagements, by the advice and aſſiſtance of ſome covetous time-ſerving churchmen,—firſt introduce a lordly prelacy into this Church: And afterwards corrupted the worſhip, by impoſing popiſh ceremonies of the Church of *England*; under the authority of a pretended General Aſſembly that met at *Perth*, *anno* 1618. And his ſon, King *Charles* I, endeavoured to carry on the ſame deſign; by impoſing a ſervice-book, and a book of popiſh and prelatic canons. Which courſe of defection continued for many years, without interruption:—Yet, during this period of grievous ſinning and backſliding, there were ſeveral eminent men who witneſſed againſt the ſame: Alſo the word of the goſpel was countenanced in ſeveral corners of the land, with more than ordinary power and ſucceſs; particularly in ſeveral places of the weſt of *Scotland*, *anno* 1625,—and at the *Kirk of Shots*, in the year 1630.

And, after all, the Lord was graciouſly pleaſed to turn back the captivity of this Church when it was leaſt expected; even when prelacy appeared to be fenced with all the ſtrength of civil authority, and a great body of the Miniſtry couching in conformity under the burden of it. Yet he did, in a moſt ſurpriſing and wonderful manner, cut aſunder the cords of theſe plowers who plowed upon the back of this Church: And revived his own work through the land; by animating at firſt a few of his ſervants and people, in the year 1637, to teſtify more openly and boldly againſt the current of the defection and apoſtacy of that time. And he was pleaſed to give ſuch remarkable countenance to their proceedings, that in the month of *February* 1638, notwithſtanding of many threats and ſtrong oppoſition of adverſaries,—they renewed the national Covenant; And the power of God was preſent with them in ſuch an eminent manner, that, within a few months thereafter, almoſt the whole land did chearfully and joyfully come under the oath of God. Here there was no force nor compulſion from the civil powers; all this was done voluntarily and chearfully, in the face of great oppoſition from a threatening and enraged Court.

Likewiſe, in the latter end of the foreſaid year, a free and lawful General Aſſembly met at *Glaſgow*; who depoſed all, and excommunicated ſome of the Prelates: Re-

cognized and approved the national Covenant; and prelacy, with the five articles of *Perth* *, were found and declared to be abjured by it: And ſeveral other laudable acts and conſtitutions were made for purging the Houſe of God, and the advancement of reformation; as the acts of that Aſſembly more fully bear. And, though the determinations of this Aſſembly were much oppoſed by a popiſh and prelatic party; yet, through the good hand of the Lord upon his ſervants and people, the Reformation then begun and carried on—was ratified and confirmed by the ſecond Parliament of King *Charles* I *anno* 1640: The laſt ſeſſion of which Parliament was countenanced by the King's preſence, *anno* 1641. And from this time till the year 1650, the building of the Houſe of God went on proſperouſly and ſucceſsfully: During which period, the following things deſerve particularly to be remembered.

I. The Lord gave teſtimony and witneſs to his own work, by a remarkable down-pouring of his ſpirit from on high on the judicatories,—and aſſemblies of his people for worſhip; The word of the goſpel was powerful and ſucceſsful; the pleaſure of the Lord did proſper through the land: And a ſeed was ſown, which the fury and rage of twenty-eight years hot perſecution afterwards could not extirpate.

II. The remarkable countenance which the Lord gave to the reforming and covenanting Church of *Scotland*, did excite their neighbours in *England* and *Ireland* to join with them in a *ſolemn covenant*; for maintaining, advancing, and carrying on a work of reformation in the three kingdoms.——This covenant, however reproached and reviled, was, for the *matter* of it, juſt and warrantable; for the *ends*, neceſſary and commendable; and for the *time*, ſeaſonable. The *ſeaſon* when this covenant was entered into, was the dangerous ſtate of the Church and kingdom of

* Theſe were articles violently obtruded in the corrupt Aſſembly at *Perth*, 1618; which enacted, 1. Kneeling at the ſacrament of our Lord's ſupper. 2. A private adminiſtration of that ſacrament, to perſons long ſick or dying. 3. Private baptiſm, an alledged great neceſſity. 4. Confirmation of children by Biſhops. 5. An obſervation of ſome holy-days; in commemoration of our Lord's birth, paſſion, reſurrection, aſcenſion, and ſending down of the Holy Ghoſt.

of *Scotland*; the distressed state of the Church and kingdom of *England*; and the deplorable state of the Church and kingdom of *Ireland*. The *matter* of this covenant was all the precious things that are involved in pure religion and true liberty; namely, the preservation of the reformed religion in *Scotland*, in doctrine worship, government and discipline: And the reformation of religion, according to the word of God, in *England* and *Ireland*. In this covenant, every one bound themselves to personal reformation; and, in their several places, stations, and callings,—to endeavour *national* reformation: Duties obligatory upon every one, antecedently to this oath and covenant. The *end* of this solemn covenant was,—that they and their posterity after them might, as brethren, live in faith and love; that the Lord might be one and his name one, through the three kingdoms. And, as an eminent divine * expressed himself before the *House of Commons* in *England*, when they were about to swear the said covenant;—"This oath (saith he) is such, in the matter "and consequences of it, as I can truly say it is worthy of "us; yea of all these kingdoms, yea of all the kingdoms in "the world: For it is a swearing fealty and allegiance "unto Christ the King of Kings; and a giving up of all "these kingdoms, which are his inheritance, to be sub-"dued more unto his throne,—and ruled more by his "sceptre, upon whose shoulder the government is laid."—This Oath and Covenant was appointed to be sworn by persons of all ranks in *England* and *Ireland*; and was entered into by the whole body of this land: And, when it was approven by the General Assembly of this Church *anno* 1643, they express themselves in this manner,—"That they all with one voice approve of the same; with "these feelings of joy which they did find in so great a "measure, at the renewing of the national Covenant of "this Kirk and kingdom."

III. In prosecution of the above covenanted uniformity, a *Confession of Faith* was agreed upon by the Assembly of Divines at *Westminster*, with Commissioners from the Church of *Scotland*; likewise the *Larger* and *Shorter Catechisms*, the *Propositions* concerning Church-government and the ordination of Ministers, and the *Directory* for worship,—

* Mr *Philip Nye*.

worſhip,—all agreed upon by the foreſaid Aſſembly at *Weſtminſter*;—were received and approven by this Church, in the manner expreſſed in the ſeveral acts of Aſſembly relative unto them: To all which the General Aſſembly of this Church reckoned this land bound and obliged, by the *ſolemn League* and *Covenant*; as their ſaid acts more fully bear.

IV. When the much deſired and covenanted *uniformity* had proceeded thus far, many in this land involved themſelves in the breach of covenant by the war with *England*, commonly called the *Duke's engagement*; which was teſtified againſt and condemned, by the General Aſſemblies of this Church: And the ſinfulneſs thereof was afterwards acknowledged by all ranks of perſons, when the *ſolemn League* and *Covenant* was renewed in *Scotland*, *anno* 1648; with a ſolemn Acknowledgment of ſins and breaches thereof, and Engagement to the duties therein contained. In the ſaid engagement to the duties of the Covenant, they bind and oblige themſelves to *preſerve the purity of religion againſt all error, hereſy, and ſchiſm; and to ſtudy and endeavour the carrying on the work of uniformity*: Whereby the above-mentioned uniformity in one Confeſſion of Faith, one form of Church-government and Directory for Worſhip,—is ſolemnly approven, and ſworn unto. And, by the foreſaid renovation of the ſolemn League and Covenant, this land declared they looked upon this oath as *nationally* binding upon them; whatever the behaviour of their neighbours in *England* or *Ireland* might be. And as the General Aſſembly, in their *brotherly exhortation* to their brethren in *England*, *Auguſt* 6th 1649, expreſs themſelves; "Although (ſay they) there were "none in the one kingdom who did adhere to the Cove-"nant, yet thereby were not the other kingdom, nor a-"ny perſon in either of them, abſolved from the bond "thereof; ſince in it we have not only ſworn by the Lord, "but alſo covenanted with him. It is not the failing of "one or more, that can abſolve others from their duty "or tie to him. Beſides, the duties therein contained "being in themſelves lawful, and the grounds of our tie "thereunto moral; though others do forget their duty, "yet doth not their defection free us from that obliga-

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" tion which lies upon us by the Covenant in our places " and ſtations. And the Covenant being intended and " entered into by theſe kingdoms, as one of the beſt " means of ſtedfaſtneſs for guarding againſt declining " times; it were ſtrange to ſay, that the backſliding of " any ſhould abſolve others from the tie thereof: Eſpe- " cially ſeeing our engagement therein is not only nation- " al, but perſonal; every one with uplifted hands ſwearing " for himſelf, as is evident by the tenor of the Covenant."

V. During this period, the eſtates of the nation alſo gave their helping-hand to the work of reformation; not only by the legal eſtabliſhment given unto it in the foreſaid year 1640, but alſo by approving the ſolemn League and Covenant *anno* 1644,—and by many laudable acts of Parliament paſſed *anno* 1649: Particularly by the *act abo-liſhing patronages*, a grievance and yoke under which this Church had groaned ever ſince the reformation from popery: And by their *act for keeping the judicatories and places of truſt free of corruption*; and by the *act of claſſes*; and by the *act for purging the army* of perſons diſaffected to the cauſe and work of reformation *. Alſo, by another act paſſed in the foreſaid year 1649, they ordained and declared,—" That before the King's Majeſty who now is, " or any of his ſucceſſors, ſhall be admitted to the exer- " ciſe of his royal power; he ſhall aſſure and declare, by " his ſolemn oath under his hand and ſeal, his allowance " of the national Covenant, and of the ſolemn League " and Covenant,—and his obligation to proſecute the " ends thereof, in his ſtation and calling: And that he " ſhall,

* Theſe four acts, paſſed in the year 1649, are not here mentioned according to the order of time,—but rather according to the order of matter. The act firſt mentioned, was paſſed *March* 9; the ſecond, *February* 17; the third, *January* 23; and the fourth, *June* 21.—— The *act of claſſes* was *for purging the judicatories, and other places of public truſt*. By this act, ſuch as had been engaged in malignant or other ſcandalous courſes—were diſtinguiſhed into four claſſes: according to the ſeveral degrees of their offences. Theſe of the firſt claſs were to be excluded from the judicatories, and other places of truſt,—in all time coming. Theſe of the other claſſes were to be excluded for certain lengths of time, (the ſecond for ten years, the third for five years, *and* the fourth for one year); and afterwards, till they ſhould ſatisfy the judicatories of Church and State as to their reformation.

" ſhall, for himſelf and his ſucceſſors, conſent and agree
" to acts of Parliament enjoining the ſolemn League and
" Covenant,—and fully eſtabliſhing Preſbyterian govern-
" ment, the Directory of Worſhip, Confeſſion of Faith
" and Catechiſms, as they are approven by the General
" Aſſembly of this Kirk and Parliament of this kingdom,
" —in all his Majeſty's dominions; and that he ſhall ob-
" ſerve theſe in his practice and family; and that he ſhall
" never make oppoſition to any of theſe, or endeavour
" any change thereof." In purſuance of this act of Parliament, King *Charles* II, having by his ſolemn oath declared his approbation of the national Covenant and of the ſolemn League and Covenant, and obliged himſelf to proſecute the ends thereof,—was crowned with great ſolemnity at *Scone*, upon the 1ſt of *January* 1650.

The above particulars are ſome inſtances of the power and goodneſs of the moſt high God, manifeſted in the beginning and progreſs of the work of reformation in this land; which *this Preſbytery* judge it their duty to record and bear witneſs unto. For as the arm of the Lord was glorioufly revealed, in recovering this Church and nation from antichriſtian darkneſs; and bringing all ranks of perſons within the bond of a national Oath and Covenant to be the Lord's: So, when, by a ſurpriſing and wonderful appearance of divine providence, this Church was delivered from the brink of ruin in the year 1638,—the judicatories of the Church pulled down and carried off the rubbiſh of defection; they began where former reformation had ſtopped, and went forward in building and beautifying the Houſe of God.

But ſince the Church, while militant, is in an imperfect ſtate; it is not hereby intended to affirm,—that, under the above-mentioned period, there was nothing defective or wanting as to the beauty and order of the Houſe of God; or that there was nothing culpable in the adminiſtration. All that is deſigned by the above particular deduction is,—to declare that this Church endeavoured, and mercifully attained a conſiderable pitch of reformation, during the foreſaid period: Towards this their ſeveral contendings and wreſtlings, their ſolemn vows and engagements, their declarations and teſtimonies,—all pointed.

CHAP.

CHAP. II. *The* condemning *Part of the Testimony.*

SECTION I. *Public Evils from the year* 1650, *till the* Revolution *in* 1688.

IT would have been the happiness and glory of this Church, if she had held fast what, by the good hand of God upon her, and by a series and train of remarkable providences both of mercy and judgment, she had attained unto. But how soon did her *gold become dim?* how quickly was her *most fine gold changed?* Ah! how was her glory eclipsed, and her beauty suddenly departed from her? A glorious building was pulled down: A reformation ratified, confirmed and established in the strongest terms by law, and fenced by the most solemn oaths and covenants, sworn with uplifted hands by our King, by our Noblemen, Barons, Ministers, Burgesses and commons of all sorts,—was not only sullied, but overturned; and by these very hands that had been lifted up to Heaven for the preservation and maintenance of the same. Hath a nation changed their gods, which yet are no gods? but *Scotland* hath changed her glory for that which doth not profit! May it not be said,—*Be astonished, O ye Heavens, at this; be horriby afraid: For my people have committed two evils, they have forsaken me the fountain of living waters; and have hewn out to themselves cisterns, broken cisterns that can hold no water?* Can there be a parallel given in any church or land, of that scene that opened of backsliding and defection,—of perjury and apostasy; or of that oppression and cruelty afterwards exercised upon such as adhered unto the cause and covenant of their God: After so many and so great appearances of the Lord in a way of mercy amongst us; and after such solemn professions of subjection and obedience unto him?

The *Presbytery* pretended not to reckon up the innumerable abominations of the land: But they judge it their duty to give some particular instances of the beginning, progress, and height of that apostasy and defection from the above-mentioned steps of reformation; in which all *ranks* of persons have sinfully and shamefully involved themselves.

I. When the judicatories of the Church were carrying on the work of reformation with a beautiful and pleaſant harmony, a ſnare was laid for breaking and dividing them. In the month of *December* 1650, and in the beginning of 1651,—two ſeveral queſtions being put unto the Commiſſion of the General Aſſembly by the King and Parliament, concerning the admiſſion into places of public truſt, both civil and military, of ſuch as were debarred from the ſame by the above-mentioned acts of Parliament *anno* 1649 *: The *Reſolutions* of the Commiſſion upon the ſaid queſtions were ſuch, as the King and Parliament took occaſion from them to repeal the foreſaid laudable acts; and all places of public truſt, civil and military, were immediately filled with ſuch whoſe diſaffection to the work of reformation, carried on from the year 1638, was abundantly notour †. Malignants in principle, and ſuch as were immoral in practice, were promoted. A ſham profeſſion of repentance was required at firſt, from ſuch as had been active againſt the work of reformation; but even this was ſoon laid aſide ‡. And when the reſolutions of the Commiſſion were remonſtrate againſt by ſome preſbyteries, and ſeveral Miniſters; the Commiſſion diſcharged all Miniſters or probationers to ſpeak or write againſt them. And what was done by the Commiſſion, was approven by ſome enſuing Aſſemblies: Who alſo excluded all, both Miniſters and Elders, who remonſtrated againſt the *public Reſolutions*, from ſitting in General Aſſemblies; and appointed preſbyterics to oblige both intrants into the Miniſtry,

* The firſt of theſe two queſtions did *generally* reſpect the admiſſion of malignants into the army as private ſoldiers; and *particularly*, their admiſſion into places of military truſt or command: But that general part of it is here abſtracted from. The ſecond queſtion reſpected their admiſſion into the judicatories, and other places of civil truſt.

† *Wodrow*'s Hiſt. vol. I. Introd. p. 3, 4, 5.

‡ The Commiſſion's giving way to what was deſired of them, by their reſolutions about the two enſnaring queſtions,—was upon terms of a fair appearance. But it was too evident, though not duly conſidered by them,—that the tide was then running againſt any proper regard to theſe terms; that the corrupt meaſures, which were quickly taken in conſequence of the reſolutions,—were deſigned in putting the queſtions: And that the malignant party was in readineſs to make a ſham profeſſion of repentance, ſo far as ſhould be found neceſſary for gaining their own political ends.

ſtry before they were admitted to trials for ordination, and elders before they were allowed to ſit in preſbytery, to give it under their hand,—that they paſſed from any proteſtation or declinature againſt the ſaid Aſſemblies; and likewiſe ſome eminent Miniſters were ſuſpended and depoſed, for teſtifying againſt the foreſaid reſolutions. But the conſtitution and actings of theſe Aſſemblies having been *proteſted* againſt by a conſiderable body of Miniſters and Elders, who were grieved at the foreſaid reſolutions of the Commiſſion; all ſuch were deſigned *Proteſters*, as theſe on the other ſide were called *Public Reſolutioners*.

By the above proceedings, the nation (with the conſent of the Church) delivered up, not only the maintenance and preſervation of their valuable civil liberties, but alſo of all the civil ſecurities and ratifications given unto the work of reformation from the year 1638,—into the hands of ſuch who had appeared for the ſupport and maintainance of arbitrary power and authority in the ſtate, and who were notour enemies of a covenanted reformation. As the foreſaid reſolutions, both of Church and State, were contrary to and condemned by the word of God *: So their ſin and guilt in this matter was the more heinous, and the more highly aggravated; in regard it was what had been ſo lately acknowledged, and ſo ſolemnly engaged againſt,—in the ſolemn acknowledgment of ſins and engagement to duties.

The ſinfulneſs of theſe proceedings was witneſſed againſt, by a conſiderable number of eminent Miniſters and godly Elders through the land,—who laid open the dangerous tendency of them: And what they had too juſt ground to fear, came in a ſhort time to paſs; theſe men, who were now admitted into places of public truſt,—had an active hand in overthrowing the beautiful conſtitution of this Church, and in bringing the nation under the yoke of arbitrary government. And it cannot well eſcape to be taken notice of,—that the moſt part of theſe who were for the *Public Reſolutions*, made defection unto prelacy;

* Exod. xviii. 21. 2 Chron. xix. 2. Pſal. cvi. 35. Pſal. cxxxix. 21. *Hoſ.* v. 13.

whereas all the *Proteſters*, except a few, ſtood firm againſt it: When, in the year 1662, this *curſed Jericho* was rebuilt. And ſome of the *former*, who were honeſt in the main, but carried into the meaſures of the Court,—came with regret to ſee their error and miſtake; and to acknowledge *,—*That their brethren the* PROTESTERS *had their eyes opened, when they were blind.*

When this Church and land was thus miſerably rent and broken, (as a juſt puniſhment for this ſtep of declining and treachery in the cauſe and covenant of the Lord), the nation was brought under the yoke of *Oliver Cromwell* the *Uſurper*; under which it groaned for the ſpace of ten years. During this period, a moſt ſinful *toleration* of ſectarian errors and deluſions was granted by *Cromwell* and his Privy-council in *Scotland*. This was the firſt of this kind known among us ſince the Reformation: And thereby ſuch laxneſs in principle and practice was introduced, as paved a way for the more general apoſtaſy and defection which followed very ſoon thereafter. The foreſaid toleration was faithfully witneſſed againſt by ſome *Miniſters* in the provinces of *Perth* and *Fife*, (in their Teſtimony publiſhed *anno* 1659); as contrary to the word of God, our Confeſſion of Faith, and Larger Catechiſm; and as contrary to, and inconſiſtent with the ſolemn Oath and Covenant of God ſworn by the nation: And likewiſe as producing many diſmal and ſinful effects,—ſuch as the increaſe and growth of errors and blaſphemy, with laxneſs and profaneneſs in practice; and alſo as a temptation to men to break the Lord's bonds aſunder, and to caſt his cords from off them.

II. After the death of *Oliver Cromwell* the Uſurper, and when the power of the ſectarian party (who had ruled the three kingdoms for ſeveral years) began to decline; the Parliament of *England* reſtored King *Charles* II, to the government, without any conditions or limitations: Whereby all the teſtimonies and declarations they had given for a covenanted reformation and uniformity, were at once given up. And immediately abjured prelacy, with the ſervice-book and all the ceremonies, were re-impoſed in

* *Wodrow*'s Hiſt. Vol. I. p. 112.

in *England:* A diſmal preſage of what was now coming on *Scotland;* where, until a meeting of Parliament, the government was lodged in the hands of a *Committee of Eſtates* named by the laſt Parliament *anno* 1651. This committee, conſiſting of ſuch as were diſaffected to the work of reformation, cauſed ſeize and impriſon a few eminent Miniſters; who met about an addreſs to the King upon his return,—and, with the faithfulneſs that became their office, putting him in mind of his own and the nation's ſolemn covenant engagements to the Lord: Upon which occaſion a proclamation was immediately emitted, diſcharging all meetings without the King's authority; and all the above and like petitions and remonſtrances whatſoever, under a pretext of their being ſeditious *. This was a prelude unto the diſmal ſcene that was now opening.

III. When the Parliament met in *Scotland anno* 1661, they immediately remove all the legal ſecurities given to our Church-conſtitution and the whole work of reformation; by reſcinding all acts of Parliament from the year 1640 to 1651 *incluſive*, and declaring all the ſaid Parliaments null and void: They aſſert the *King's ſupremacy* in all cauſes; and declare all meetings, aſſemblies, leagues and covenants, without the King's countenance and authority,—unlawful and unwarrantable: They diſcharge the renewing of the *League and Covenant*, or any other public oath and covenant concerning the government of the Church, —without the King's warrant †: And having thus removed all the legal fences from our Church-conſtitution, they give up the government of the Church to be ſettled by the King,—in the way *He* judged moſt agreeable to the word of God, and monarchical government.

IV. At the ſecond ſeſſion of this Parliament *anno* 1662 ‡, it is declared,—That the ordering and diſpoſal of the external government and policy of the Church doth properly belong to the King, as an inherent right of the Crown; by virtue of his royal prerogative and ſupremacy, in cauſes eccleſiaſtic: All acts of Parliament or Council which might

* *Wodrow's* Hiſt. Vol. I. p. 7.

† *Cha.* II. Parl. 1. Seſſ. 1. Acts 7. 9. 15. 16.

‡ Parl. 1. Seſſ. 2. Acts 1. 2.

might be interpreted to give any church-power, juriſdiction or government, to the office-bearers of the Church and their meetings,—than that which acknowledged a dependence upon, and ſubordination to the ſovereign power of the King as ſupreme; are reſcinded, caſſated, and annulled: *Dioceſan* Biſhops are reſtored to their dignities, privileges and juriſdictions; all meetings of preſbyteries and ſeſſions, not authoriſed by the Biſhop, are diſcharged. In their ſecond act, all that was done in proſecution of a covenanted reformation, from 1638 to 1650, is declared rebellious and treaſonable; the *national Covenant*, as ſworn in the year 1638, and the ſolemn *League and Covenant*, are declared to be unlawful oaths,—and impoſed contrary to the fundamental laws of the kingdom: And likewiſe, in the ſaid act, a *diſpenſing* power is aſſumed; declaring the conſciences of all thoſe who had taken the foreſaid oaths—free from the obligation of them. It is alſo declared rebellious and treaſonable in ſubjects, upon pretence of reformation, or any other pretence whatever,—to enter into leagues and covenants, or to take up arms againſt the King: Whereby the ſinful and abſurd doctrines of *paſſive obedience* and *non-reſiſtance*, condemned by the memorable *Revolution anno* 1688, were ſcrewed up to the higheſt. As likewiſe, they annul all eccleſiaſtical acts and conſtitutions approving the national Covenant, or the ſolemn League and Covenant: And particularly they declared,—that the Aſſembly that met at *Glaſgow*, *anno* 1638, was in itſelf an unlawful and ſeditious meeting; and that their acts, deeds and ſentences were, in all time coming,—to be reputed unlawful, void, and null.

Afterwards, by an act of Council at *Glaſgow*, about three hundred Miniſters are, without any legal procedure, thruſt from their charges; merely for non-conformity, and refuſing ſubjection to the Prelates *: And, in the year 1663, the Parliament ordain and enact,—That all nonconforming Miniſters that ſhall preſume to exerciſe their miniſtry, ſhall be puniſhed as ſeditious perſons. And alſo, in acknowledgment of and hearty compliance with his Majeſty's government eccleſiaſtic and civil,—all the ſubjects are required to give their concurrence and countenance

to

* *Wodrow's* Hiſt. Vol. I. p. 125.

to theſe who are, by public authority, admitted to their ſeveral pariſhes, (namely, prelatic incumbents); and to attend their meetings for worſhip, under the penalties mentioned in the act of Parliament: And alſo, for putting all theſe tyrannical laws, and others that were enacted in this period, in execution; an *high Commiſſion* Court was erected,—moſt irregular and arbitrary, both for its conſtitution and manner of procedure. During this period of apoſtacy, *viz.* from the year 1660 to 1688, there is a continued ſeries and train of acts of Parliament—ſupporting the Prelates and maintaining prelacy; and obliging the whole land to conformity, and to homologate the King's ſupremacy.

Thus abjured prelacy is reſtored: And not only is the royal prerogative ſcrewed up to a moſt exorbitant height, in matters merely civil; but an authority is put into the hands of the King, like to that which is uſurped by the Roman *Antichriſt*. The Lord Jeſus, on whoſe ſhoulder the government of his own Houſe is laid, and who alone is able and worthy to bear this weight and burden *,—is, as far as human laws could do it, diveſted of his prerogative-royal; namely, his incommunicable *Headſhip*, ſovereignty and authority over the Church his ſpiritual kingdom: And all this done by the repreſentatives of the nation, in oppoſition and contradiction to the moſt ſolemn profeſſions of allegiance unto the King of *Zion*; and the moſt ſolemn oaths and covenants that a people could come under to the moſt high God.

Yea, to ſuch an height of heaven-daring impiety and wickedneſs did they arrive, that, in the year 1662, the national Covenant as it was ſworn in the year 1638, and the ſolemn League and Covenant,—together with that remarkable paper, intituled, *The cauſes of the Lord's wrath*, —were moſt ignominiouſly burnt at the croſs of *Linlithgow*, by the authority of the Magiſtrates there. And afterwards (*January* 14th 1682), the *ſolemn League and Covenant* is condemned, by the *Duke of York* then Commiſſioner and the Privy-Council,—to be moſt contemptuouſly burnt at the Croſs of *Edinburgh*, by the hands of *the* common hangman: Which was accordingly done, to the

* Pſalm ii. throughout. Iſa. ix. 6, 7. Eph. i. 22, 23.

the public affronting and diſhonouring of the great God, to whom theſe ſolemn vows were made. It was alſo declared by act of Parliament (*May* 6th 1685),—that the giving or taking of the *national Covenant* as explained in the year 1638, or of the *League and Covenant*, or writing in defence thereof, or owning them as lawful or obligatory upon themſelves or others,—ſhall infer the crime and pains of treaſon. Can a parallel be given to ſuch perfidy and treachery, to ſuch apoſtaſy and defection? What nation once like *Scotland*, for a zealous profeſſion of obedience and ſubjection to the Prince of the Kings of the earth! but now ſcarce to be equalled for treachery and apoſtacy; attended at the ſame time with a flood of profaneneſs and immorality, overflowing the whole land!

V. In this hour and power of darkneſs, an univerſal ſilent *ſubmiſſion* is given at firſt to the above wicked tyrannical acts and conſtitutions: No open, *judicial* or *joint* Teſtimony, was lifted up againſt them. When the ſtorm was ready to break, ten Miniſters and two Elders met together, (a ſmall number in compariſon of what might have been expected in ſuch a day of perplexity and diſtreſs),—in order to preſent a ſupplication to the King; for his employing his royal power and authority, in the preſervation and maintainance of the true Proteſtant reformed religion in the three kingdoms, according to the national Covenant and the ſolemn League and Covenant,—both which he had ſolemnly ſworn, at his *coronation* in *Scotland:* But they were, without all law and juſtice, immediately apprehended and incarcerated—for no other reaſon, but becauſe they were framing ſuch a ſupplication; and (as has been already obſerved) all ſuch meetings, petitions and remonſtrances of public grievances,—were diſcharged as ſeditious.

This ſtruck ſuch a terror on the moſt part, that no joint remonſtrance or teſtimony was offered. And when ſome provincial *ſynods* in the year 1661, when the Parliament had begun to raze the work of reformation, were conſidering what was proper for them to do in this juncture; they were diſſolved, in the King's name, by ſuch noblemen or gentlemen as the *Commiſſioner* to the Parliament had appointed to obſerve their proceedings. All of them immediately

diately obeyed; ſome of them diſmiſſed even without prayer. The ſynod of *Galloway* proteſted againſt their diſſolution, but yet they roſe immediately. The ſynod of *Glaſgow*, at their ordinary meeting in *April*, adjourned themſelves till *May*; then to conſider of a ſupplication to the Parliament, for the ſecurity of religion: But when they were about to conveen, they were diſcharged in a proclamation from the Croſs by order from the King's Commiſſioner; to which they gave obedience. And likewiſe when, in the beginning of the year 1662, all ſynodical and preſbyterial meetings, until authoriſed by the Biſhops, were diſcharged; preſbyteries, as well as ſynods were immediately deſerted *. Such fainting in the cauſe of God, in this day of apoſtaſy and backſliding,—was a ſign and evidence of the Lord's indignation and wrath: And was far from that courage and reſolution that ſometimes appeared among the Miniſters of this Church; who witneſſed againſt the like encroachments upon the liberties and privileges of the Houſe of God, in face of the greateſt oppoſition.

In like manner, in obedience to the act of Council at *Glaſgow*, the moſt part of theſe that conformed not to prelacy left their flocks; whereby they became a prey to the grievous *wolves* that were afterwards thruſt in upon them. Yea, the greateſt part by far through the whole land gave obedience to the above-mentioned act of Parliament,—requiring them to attend upon worſhip performed by the *Biſhops underlings*, or ſuch as conformed to prelacy; in teſtimony of their acknowledgment of, and hearty compliance with his Majeſty's government eccleſiaſtic and civil: By which means all ranks of perſons, from the higheſt to the loweſt, were involved in the apoſtaſy and deſection; and guilty of the groſſeſt treachery in the cauſe and covenant of the Lord. And, for all the above-mentioned and the like ſins, awful judgments are threatened in the word of God. †

VI. When the Miniſters who, by the proceedings of the Parliament and Council *anno* 1662, were caſt out of their

* *Wodr.* Hiſt. Vol. I. p. 37, 38, 39, *&c.*

† Lev. xxvi. 16, 17, 25. Deut. xxix. 23, 24, 25. Pſal. lxxviii. 10, Iſa. xxiv. 5, 6. Jer. xi. 9, 10, 11. Hoſ. viii. 1. Rev. ii. 5.

their Churches, had recovered from the conſternation and damp which ſuch a ſudden convulſion in the Church and State had brought upon them; they begun to be perſuaded, that it was their duty, notwithſtanding of their tyrannical ejection, to preach the goſpel of Chriſt. And the people being more and more alienated from the *Biſhops creatures*, or *Curates*, as they were called, (many of them being not only ignorant and profane, but all of them being guilty of perjury and defection; in receiving a commiſſion immediately from, and acting in ſubordination unto, and by a power derived from the abjured Prelates,—contrary to the word of God, and our reformation-principles confirmed by ſolemn oaths and covenants);—and being alſo ſenſible of the obligation ſtill lying upon them to own their ejected Miniſters as faithful ſervants of Chriſt, and of their duty to receive the ordinances of Chriſt as diſpenſed by them: Therefore not a few of the ſaid Miniſters, conſidering the preſent urgent neceſſity of the people, and their chearful readineſs and willingneſs to hear the word of God,—ſaw themſelves called of the Lord to preach the goſpel, wherever providence ordered their abode.

They began at firſt to preach in private houſes. This enraged the Prelates; who ceaſed not to ſtir up the rulers to all extravagances of cruelty, for ſuppreſſing theſe peaceable and harmleſs aſſemblies for the worſhip of God. Hence the Parliament declared all ſuch meetings, or *conventicles*, as they were called,—to be ſeditious and criminal; and diſcharged them under the ſevereſt penalties. After this, houſes were forced when people were aſſembled for hearing the word of God: Many were haled to priſon, and the laws execute with rigour againſt them. Theſe ſeverities conſtrained them at laſt to keep their meetings in the *fields*: Whereupon the rage and fury of the rulers, inſtigate by the apoſtate Prelates, did break forth into a more extenſive and boundleſs flame. Several acts of Parliament and Council were emitted, and all ways of cruelty imaginable taken,—to ſuppreſs meetings in houſes, and in the fields: Field-meetings being diſcharged under pain of death to the Miniſter, and grievous penal-
es upon ſuch as did attend them. Hence enſued a train
f the greateſt barbarities, wherewith theſe two perſecut-

ing

ing reigns were indelibly stained; as the effect of tyrannical acts, and the more tyrannical execution of them.—But notwithstanding of these severities; the more the Lord's people were afflicted, the more they grew: When the gospel was dispensed at the peril of their lives from the sword in the wilderness, the Lord gave remarkable countenance to his own ordinances; which were blessed to the conversion and confirmation of many.

VII. When the rulers at this time saw that they could not, by all the above acts of cruelty, extirpate the assemblies of the Lord's people for worship according to his own institution,—and which were the only monuments of his covenanted interest in the land; but the more they laboured to suppress them, the more frequent they grew: Then the cunning and crafty device of an *Indulgence* to some of the *outed* Ministers is fallen upon; whereby many, otherwise eminent lights, were ensnared and taken. This indulgence was first granted by the King in his letter to the Privy-Council, dated *June* 7th 1669: Whereby he authoriseth them to appoint so many of the *outed Ministers*, who had lived *peaceably* and *orderly*,—to return to preach and exercise the functions of their ministry in the parish-churches where they *formerly* served, providing they be vacant; and that patrons should present to other churches, such others of them as the Council should approve. The Ministers allowed by this letter to exercise their ministry, were appointed to keep presbyteries and synods; namely, such as depended upon, and were authorised by the Bishops: And in case they did not, they were to be confined within the bounds of the parishes where they were allowed to preach. Also the letter requires, that they be strictly enjoined not to admit any from neighbouring parishes to the communion; nor to baptize their children, nor to marry any of them,—without the allowance of the Curate of the parish; and that they should not give countenance to any who deserted their own parish-churches, and resorted to their preachings; and that no seditious discourse or expression be uttered in the pulpit, or elsewhere, by any of these Ministers.

In pursuance of the above *letter*, the Privy-Council, at *different* times, appoint several Ministers to preach and

exerciſe the other functions of the miniſtry; ſome at the churches out of which they had been ejected,—others (their own churches being planted with intruders) were appointed, with conſent of the patron, to churches that were vacant: And every one of theſe Miniſters were by the *Council's act* (*July* 27th, 1669), ſtrictly enjoined to give due obedience to all the reſtrictions contained in the King's letter aforeſaid. After the granting of this *indulgence*, the King's ſupremacy, (which was indeed the ſpring thereof, and had been amply aſſerted by former acts of Parliament),—is now further explained and extended, by the Parliament that met *October* 19th that ſame year: For, by the firſt act of that ſeſſion of Parliament, "it is enacted, "aſſerted, and declared,—That the King and his ſucceſ-"ſors have the ſupreme authority and ſupremacy over all "perſons, and in all cauſes eccleſiaſtic, within this king-"dom; and that, by virtue thereof, the ordering and "diſpoſing of the external government and policy of the "Church—doth properly belong to them as an *inherent* "*right* of the Crown; and that they may ſettle, enact, "and emit, ſuch conſtitutions, acts and orders concern-"ing the adminiſtration of the external government of "the Church, and the perſons employed in the ſame, and "concerning all eccleſiaſtical meetings, and matters to be "propoſed and determined therein,—as they in their "royal wiſdom ſhall think fit." After this, ſeveral reſtrictions were laid upon the *indulged* by the Privy-Council: Particularly, by their act *January* 13th 1670, they diſcharge them to *lecture* upon any part of ſcripture before ſermon; with certification, that, if they continue to do ſo, they ſhall be diſcharged to exerciſe their miniſtry within the kingdom.

Afterwards, a *ſecond indulgence* is granted by the Privy-Council, *September* 3d 1672: And three ſeveral acts were framed about it, that ſame day *. By the firſt, a great many of the *outed* Miniſters, not formerly indulged, are claſſed and confined by twos and threes in different pariſhes; and diſcharged to paſs without the bounds of the ſame: And a committee of Council is empowered to remove any of the Miniſters named, from one of the ſaid

pariſhes

* *Wodrow's* Hiſt. Vol. I. p. 352.

pariſhes to which they are confined to another, as they ſhall ſee cauſe; within ſix months after the above date of this act. By a ſecond act of the ſame date, there are ſeveral other limitations laid upon them as to the exerciſe of their miniſtry, beſides theſe mentioned in the King's letter: Such as,—"That the *indulged*, in one and the "ſame dioceſe, celebrate the communion in one and the "ſame day; that they ſhould not preach in church-yards, "or any other places but in kirks,—under the pain of be-"ing puniſhed as keepers of conventicles; and that they "depart not forth from the pariſh, without licence from the "Biſhop of the dioceſe only; and that, in the exerciſe of "diſcipline, all cauſes formerly referable to preſbyteries "ſhould ſtill in the ſame manner be referred unto them," although they were now nothing elſe but Biſhops Courts. And, by a third act of the above date, they diſcharge *all other* Preſbyterian Miniſters except theſe who are indulged, to exerciſe any part of their miniſterial work, unleſs they are invited by the Miniſters of the pariſhes where they live; and appoint them, under ſevere penalties, to attend ordinances in the ſaid pariſhes.——Thus the indulgence ſtood, *anno* 1672: And ſome years afterwards, when by a public proclamation (*March* 1ſt 1676) the above orders and inſtructions were again ſtrictly enjoined; they are, in the ſaid proclamation, expreſsly called the *terms* upon which the *indulged* Miniſters were *permitted* to preach, and exerciſe the other functions of the miniſtry. And, by an act of Council of the ſame date with the ſaid proclamation, —"The indulged Miniſters are diſcharged to admit any "of the Miniſters *not indulged* to their communions or "pulpits, under pain of being depoſed by the Biſhop of "the dioceſe."

From all which it is evident, that the *Indulgences* above-mentioned had their riſe, conveyance and ſubſiſtence from the *blaſphemous ſupremacy* uſurped over the Houſe of God; and the ſeveral acts above-mentioned were the actual exerciſe of the ſame: As will plainly appear, if it is conſidered that the miniſterial power and authority for the government of the Church, which the Lord Jeſus Chriſt (the *alone* head and lawgiver thereof) has conveyed to church-officers

officers as the proper ſubject and receptacle thereof *,—is, by the *act of ſupremacy*, moſt impiouſly and ſacrilegiouſly transferred upon the *King* and his ſucceſſors, as an inherent right of the Crown; with power to him either to exerciſe the ſame in his own perſon, or by others whom he ſhall nominate and appoint to execute his orders. Accordingly, in obedience to the commands and by virtue of an authority derived from the King, (whom the Parliament had conſtituted ſupreme over all perſons and in all cauſes eccleſiaſtic),—the *Privy-Council* aſſume the *actual exerciſe of church-power*; in judging of the gifts and qualifications of Miniſters for labouring in ſuch and ſuch pariſhes, and planting and tranſplanting them at their pleaſure; and in framing and preſcribing eccleſiaſtical canons and inſtructions, for regulating the exerciſe of the miniſterial office: All which are acts competent only to *church-officers*, by virtue of Chriſt's inſtitution; and quite beyond the ſphere of the civil magiſtrate.

And, as a further evidence that the *indulgence* flowed from the *ſupremacy* as the *ſpring* thereof,—the Miniſters who had the benefit of it were appointed to ſuch and ſuch pariſhes (with conſent of the patron), in virtue of the *King's ſupreme authority exerciſed by the Council;* without any call from the people, or the interpoſure of any eccleſiaſtic authority whatſoever. And theſe who were reſtored to their own churches, were not admitted to them by virtue of any *former* ſtanding relation; but merely by *appointment of the Council, in purſuance of his Majeſty's commands ſignified to them:* As is evident from the tenor of the ſeveral acts relative to this affair. And though all the Miniſters of Chriſt have their inſtructions from him alone, and are expreſsly enjoined to *teach the obſervance of all things whatſoever* he *has commanded* them †; every one of the indulged Miniſters were *reſtricted* in the exerciſe of their miniſtry, by the above-mentioned limitations. And as they were ſtrictly diſcharged to utter any *ſeditious* expreſſions in the pulpit, or elſewhere; ſo it is plain, from the acts of Parliament and Council at this time,—that *faithful miniſterial freedom* againſt the perfidy and treachery

* Matth. xvi. 19. chap. xviii. 18. 20. 2 Cor. x. 3. 11.
† Matth. xxviii. 18, 19, 20.

chery of all ranks of perſons (in the preſent horrid violation of the Oath and Covenant of God, and in rearing up or ſubmitting unto the abjured hierarchy and wicked ſupremacy), was what was then reckoned *ſeditious*.

And though it may be alledged that the miniſtry of ſome of the indulged was attended with ſucceſs, and that the inſtructions given them were not punctually obſerved by them all; yet the *acceptance* of the indulgence in the above complex circumſtances, and omitting to give a plain and diſtinct teſtimony, in that caſe of confeſſion, againſt that wicked ſupremacy uſurped over the Houſe of God,—was a *departing* from a very material part of the cauſe and teſtimony of the Church of *Scotland*. And it was no ſmall aggravation of the ſinfulneſs of this ſtep, that ſome Miniſters who were in the Council's nomination never accepted of it; but continued with others of their brethren who were not included in it (notwithſtanding of cruel edicts againſt them), to *jeopard* their lives in the *high places* of the *field*,—teſtifying and witneſſing againſt the preſent apoſtaſy and defection from *Scotland's* covenanted reformation.

VIII. The whole land was yet further involved in dreadful and heinous guilt,—by the many ſinful *oaths*, *declarations* and *bonds* that were impoſed; during this period of apoſtaſy and defection, between the year 1660 and 1688. Particularly, by the 11th act of the firſt ſeſſion of Parliament *anno* 1661,—all perſons in public truſt were obliged to ſwear the oath of *allegiance*, or rather *ſupremacy*: Whereby they were required to declare, *That the King is the only ſupreme governor over all perſons and in all cauſes*; and that they ſhould promote and ſupport his foreſaid *juriſdiction*, againſt all deadly. Together with this oath, an *Inſtrument aſſertory* of the royal prerogative is appointed to be ſigned; whereby the ſubſcribers conſented to the King's *abſolute power*, and owned the unlawfulneſs of reſiſting him upon any pretext whatſoever: And ſo not only gave up their civil liberties, but materially renounced the whole work of reformation,—as it was begun at our ſeceſſion from popery, and as it was carried on in the year 1638; though all was approven by King and Parliament,—and, which is more, was ſignally owned of God. The

Privy-Council

Privy-Council, or any having authority from them, were impowered to impose the said oath and assertory act upon any whom they pleased: Hence, in a short time, these *oaths* reached the most part of the subjects; and became trying badges of loyalty. If a person was sisted before the Council or other Courts,—if he swore the allegiance and signed the assertory act, he was dismissed; but, if he refused, there was no mercy for him.

Again, by the 5th act of the second session of that same Parliament (*anno* 1662), in order to put the gravestone upon the covenanted reformation,—a *Declaration* is appointed to be signed by all persons in public trust: Wherein they were required to *affirm* and *declare*,—"That "it is unlawful, upon any pretext whatsover, to enter in- "to leagues and covenants, or to take up arms against "the King, or these commissioned by him; that all the "convocations, petitions and protestations, that were used "in the beginning and for carrying on the late troubles," (*i. e.* all that was done for carrying on the work of reformation from the year 1638,) "were unlawful and seditious; and that the *national Covenant* as explained in "the year 1638, and the *solemn League and Covenant*, were "*in themselves unlawful oaths*; and that there lieth no "obligation upon any of the subjects, from the said oaths, "—to endeavour any change or alteration in the govern- "ment, either in Church or State, from the present esta- "blishment by the laws of the kingdom." This *Declaration* became one of the great sins and snares of this time: *Perjury* is now made a chief qualification, and necessary condition of all that were to be admitted to places and offices in Church and State.

Likewise by an act of Parliament *anno* 1670 * against people's separating from the public worship in their own parishes, (*i. e.* from the perjured *conformists* to prelacy),—heritors and life-renters, if they obstinately withdraw from their parish churches for a certain space of time, must be sisted before the Council; and required to sign a bond, obliging themselves,—that they shall not, upon any pretext whatsoever, rise in arms against the King, or any commissioned by him; and that they shall not assist or countenance

* *Cha.* II. Parl. 2. Sess. 2. Act 7.

countenance any who ſhall riſe in arms: And the refuſers of this bond are appointed to be ſecured or baniſhed, and their ſingle or life-rent eſcheat to belong to the King. This was a ſnare unto many, and a ground of ſuffering unto others.

Beſides theſe oaths impoſed by authority of Parliament, many other enſnaring oaths and bonds were alſo enforced by the Privy-Council; ſuch as the *bond of peace*, appointed to be ſubſcribed *anno* 1667 *: and the *bond for regularity*, as it was called, (appointed by act of Council *Auguſt* 2d 1667, to be ſubſcribed by all the heritors, *&c.*), —whereby they bind and oblige themſelves, and all under their authority, that they ſhall not withdraw from the public divine worſhip in their reſpective pariſh-churches; that they ſhall not have their children baptiſed, nor be married, but by ſuch Miniſters as are lawfully authoriſed, and that they ſhall not be preſent at conventicles, either in houſes or the fields;—and all this under heavy and ſevere penalties.

But that oath called the *Teſt*, deſerves particular conſideration. It was a *ſelf contradictory* oath; and had not a parellel among all the oaths ever impoſed in any proteſtant country. It was framed by the Parliament, *Auguſt* 31ſt 1681. At firſt, only perſons in public truſt were obliged to take it; but afterwards it became a general *teſt of loyalty*: And was impoſed upon all ranks of perſons,—and made a handle even of perſecuting unto death great numbers, ſome of whom were of a very conſiderable rank and quality; and multitudes, who would not comply with it, were grievouſly oppreſſed. In the *firſt part* of this oath, the proteſtant religion contained in the *firſt Confeſſion of Faith* is profeſſed; and all principles and doctrines contrary to, and inconſiſtent with the ſame, are renounced: And yet, in direct contradiction thereto, the King's *ſupremacy*, in the utmoſt extent, is again and again aſſerted; together with the unlawfulneſs of ſubjects their reſiſting the ſovereign, upon any pretext whatſoever;—the obligation of the Covenants, national and ſolemn League, is diſowned;

* By ſubſcribing this bond, perſons became obliged (for themſelves, their men, tenants and ſervants), under certain penalties,—*to keep the public peace*; according to what was then reckoned a peaceable living.

owned; and the government of the Church, then eſtabliſhed by law, is approven.——Thus the repreſentatives of the nation, and together with them many of all ranks of perſons through the land, make themſelves more and more vile; by the blackeſt perjury, the groſſeſt apoſtaſy and defection from the Lord, that a people or a nation could be guilty of.

IX. The wickedneſs of this period did riſe higher; even to the greateſt *tyranny* and *cruelty*, exerciſed upon all ſuch as endeavoured to keep their garments clean in this ſinning and defiling day. The above-mentioned acts of Parliament, with the oaths and bonds impoſed by the Parliament and Privy-Council,—laid a foundation for near twenty-eight years *grievous perſecution*. A ſimple non-compliance with the prelatic government then eſtabliſhed, declining to attend ordinances diſpenſed by the Biſhops underlings, being preſent at conventicles in houſes or in fields, —refuſing the oath of ſupremacy, or the other oaths and bonds that were impoſed,—owning the obligation of our ſolemn Covenants—and the lawfulneſs of defenſive arms, or of reſiſting a tyrannical ſovereign; were reckoned *crimes of the higheſt nature*, and ſubjected multitudes of all ranks unto unpararelled ſeverity.

During this period, the *witneſſes* for *Scotland*'s covenanted Reformation endured *cruel mockings and ſcourgings; they wandered about in deſarts and in mountains, in dens and caves of the earth,—deſtitute, afflicted, tormented.* Multitudes were baniſhed their native country; others ſuffered long impriſonment, *ſpoiling of goods*, and grievous tortures,—that had not a parallel in any proteſtant country. Many *reſiſted* even *unto blood*, *ſtriving againſt ſin.* The moſt public cities of the nation were defiled with innocent blood; ſuch as *Edinburgh*, *Glaſgow*, and other cities: Yea, to ſuch an height did cruelty and tyranny arrive,—that many were killed in the *open fields*, without any legal proceſs *; the mercileſs ſoldiers were both their judges and executioners.

This torrent of blood was opened in the martyrdom of the noble *Marquis of Argyle*, *May* 27th,—and of the *worthy* Mr *James Guthrie*, five days thereafter in the year 1661;

* *Wodrow's* Hiſt. Vol. II. p. 435.

1661; when the Parliament was razing *Scotland*'s covenanted reformation, and planting the *tree of prelacy* and *arbitrary power*. This *curſed tree* behoved to be ſoaked with the noble blood of an excellent patriot, a ſtaunch preſbyterian, a vigorous aſſerter of *Scotland*'s liberties; and with the blood of an eminent and faithful Miniſter of Jeſus Chriſt: And much bitter and bloody fruit did this tree of prelacy bear, in the ſufferings unto death of many excellent perſon of all ranks; till the beginning of the memorable year 1688, when the torrent ſtopped in the death of Mr *James Renwick*. The principal articles of his indictment, and for which he ſuffered, were his affirming, —that the Duke of *York* (then King *James* VII) was not rightful nor lawful King of theſe realms; and that becauſe he was a Papiſt, had never ſworn the coronation-oath, and was overthrowing the fundamental laws of the kingdom: Alſo his affirming and defending the lawfulneſs of defenſive arms, both for our civil and religious liberties *. Theſe principles were eſpouſed by this Church, ever ſince our reformation from popery; and were juſtified by all the three nations at the *Revolution*.——Thus, in our *ſkirts* is found the *blood of the ſaints*, who ſuffered during this diſmal period. And, if the ordinary courſe of divine procedure is obſerved, all ranks in *Scotland* have reaſon to fear,—that a *land defiled with perjury and blood*, muſt be *purged by blood*: Eſpecially when theſe heinous abominations have never been duly nor ſeriouſly conſidered, nor mourned over †.

X. When apoſtaſy and defection had come to ſuch a prodigious height, as is already mentioned,—the whole *Proteſtant intereſt* in the three nations was brought into the greateſt danger; by the acceſſion of the *Duke of York* unto the throne, after the death of his brother *Charles* II *anno* 1685. He openly profeſſed and declared himſelf a Papiſt: And the repreſentatives of the nation, without requiring the coronation-oath, being met in Parliament,—make a declaration and offer of duty unto this popiſh Prince; wherein they own his abſolute power and authority, and promiſe him obedience without reſerve. In conſequence

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* *Wodrow*'s Hiſt. Vol. II. p. 632, 633.

† Lev. xxvi. 25. 2 Kings xxiv. 3, 4.

sequence whereof, though the Parliament that met the following year refused to rescind the *penal statutes* against Papists,—yet this popish Prince did most tyrannically abrogate and pull down these hedges of the reformation, by virtue of his usurped supremacy and absolute power: First in his letter to the Privy-Council, dated *August* 21st 1686; wherein, by his power paramount to the law, he declares his resolution to protect his *catholic subjects*,—and allows them the free exercise of their religion in their houses, and appoints the *royal chapel* at Holy-rood-house to be fitted up for popish worship;—whereupon the land was immediately filled with swarms of *Popish priests*; and a popish school is erected at Holy-rood-house, for corrupting the youth. And then, by his proclamation *February* 12th 1687, he does (by his prerogative-royal, sovereign authority and absolute power) *suspend* all penal laws against Papists: Wherein also there is *liberty* granted to these whom he calls *moderate presbyterians*; but it is under such severe restrictions, and so manifestly in connection with the toleration of popery (for which indeed it was chiefly designed),—that none of the presbyterians took the benefit of it.

When severals began to be alarmed at such an open and violent attack upon the Reformation,—wherein such large favours were granted to the Papists, not only as to the exercise of their religion, but also capacitating them to enjoy places of power and trust; that this toleration was too bare-faced for *Presbyterians* to fall in with: Therefore, that the main design of introducing *popery* might be the better coloured, and the Reformation more effectually (though less sensibly) unhinged; there comes down a *second form* of a toleration, in a proclamation dated *June* 28th that same year,—conceived indeed in more general terms, but of the same nature and import with the former. Therein it is declared, That the *Archbishops* and *Bishops*, and all subjects of the protestant religion, are to be defended in the free exercise of THEIR protestant religion as by law established: And likewise, by virtue of the prerogative and absolute power, all *penal* and sanguinary laws, made against any for non-conformity to the religion established by law,—or the exercise of their respective religions,

gions, rites, and ceremonies; are ſtopped, ſuſpended, and diſabled: And a liberty is granted to all the ſubjects, to meet and ſerve God in their own way and manner,—in private houſes, chapels, or places hired or built for the purpoſe; providing nothing be preached or taught that may any wiſe tend to alienate the hearts of the people from the government: And field-meetings are ſtill diſcharged, under the ſevereſt penalties *.

It is evident, from the abrogating of the *penal ſtatutes* in this as well as the former proclamation,—that this *boundleſs toleration* was calculated chiefly in favours of the *Papiſts*, as well as the former; although they be not expreſsly named in it: And yet all the *Preſbyterian* Miniſters in the kingdom (excepting a very few) not only accepted the benefit of it; but alſo a conſiderable body of them, met at *Edinburgh*, did ſend an *addreſs of thanks* for the foreſaid toleration,—dated *July* 21ſt 1687, and ſubſcribed in their own name and in name of the reſt of the brethren of their perſuaſion:—Wherein they *offer* their *humble and hearty thanks* to that popiſh Prince; and *bleſs the great God, who put it into his heart to grant* them *the ſaid liberty*, which they call *a gracious and ſurpriſing favour*: Withal *promiſing* (in obedience to the above proclamation) *an entire loyalty in* their *doctrine and practice*, (conſonant to their known principles, contained in the Confeſſion of Faith); and alſo *beſeeching, that theſe who promote any diſloyal principles or practices* (*as* they *diſown them*) *may be looked upon as none of theirs, whatever name they may aſſume to themſelves* †.

The above *boundleſs* and *illimited toleration* was, no doubt, contrary to the principles of the *Church* of *Scotland*; contained in her Confeſſion of Faith, and Larger Catechiſm. The deſign of the granter, and the tendency of the liberty granted, was the introduction of *popery* and ſlavery; its conveyance was from the King's *abſolute power*, which all were required to obey without reſerve,—ſuſpending and diſabling all the penal ſtatutes againſt Papiſts, whereby all the legal bulwarks of the proteſtant religion againſt popery were undermined and overthrown:

Likewiſe

* *Wodrow*'s Hiſt. Vol. II. p. 616, 617.

† ——————— App. No. 135.

Likewiſe the particular proviſo above-mentioned,—" that " nothing ſhould be preached or taught, which might any " way tend to alienate the hearts of the people from him " or his government," (*i. e.* in plain terms, That no doctrinal teſtimony ſhould be emitted againſt a popiſh Prince, and his arbitrary government,—overturning the very foundations of our civil as well as religious liberties); was a moſt ſinful and unwarrantable, and, in the preſent juncture, a moſt dangerous reſtriction and limitation upon Miniſters in the exerciſe of their miniſtry.——From all which it is plain, that the *acceptance* of this toleration, conveyed after the above manner, with *ſuch* an *addreſs* of thanks for it, and without any public joint teſtimony againſt the evils contained in it (except that which was offered by Mr *Renwick* and the few that adhered to him), —was not only ſtumbling to many, but became one of our public national ſins.

The above-mentioned particulars are ſome inſtances of the beginning, progreſs and height of the *backſliding* and *defection* of all ranks of perſons, between the years 1650 and 1688; from a glorious Reformation formerly attained unto: whereby a reformed land, a land of light, and under the moſt ſolemn engagements to the Lord,—became a land of perjury and blood; and was *filled with ſin againſt the holy One of Iſrael.* Wherefore,

The *Miniſters aſſociate* together, being met in *Presbytery*, judge it their duty to teſtify and bear witneſs againſt all theſe heinous ſins and abominations: And they did, and hereby do *condemn* all the ſeveral ſins, backſlidings and ſteps of defection from our covenanted Reformation above-mentioned, for the particular reaſons and grounds above condeſcended upon; and all other acts and deeds, in ſo far as connected with and ſupporting the above ſteps of defection;—as contrary to the word of God; and inconſiſtent with the covenanted principles of this Church,

Church, founded thereon. And they hereby *declare*, that they *were* and *are just causes* of the Lord's righteous quarrel and controversy with our Princes, our Nobles, Barons, Burgesses, Ministers and Commons of all sorts in the land: And that, for the above heinous sins and provocations, all ranks of persons have reason to mourn before the Lord; lest, by their continued and growing impenitency and obduration, a righteous and holy God be provoked to come out of his holy habitation,—and visit the iniquities of our fathers upon us in this generation, who are many ways serving ourselves heirs unto their sins and backslidings:—

As will appear from the instances afterwards to be given.

Section II. *Public Evils from the* Revolution, *till the* Accession *of* George I.

THIS Church and land having groaned under the yoke of *arbitrary government* and a *hot persecution*, for the space of about twenty-eight years; the Lord was graciously pleased to break the yoke from off our necks, by a *glorious* and *surprising appearance* for us at the *Revolution*, in the latter end of the year 1688: Whereof the *Prince of Orange* was the happy instrument; who was afterwards proclaimed *King*,—to the joy and satisfaction of all such as had a just sense of the worth and value of their liberties, religious and civil. Wherefore this *Presbytery* judge it their duty, *to commemorate with thankfulness the divine power and goodness manifested in this wonderful work, whereby all the three nations were rescued from popery and slavery.*

This deliverance was seasonable as to the juncture, and surprising as to the manner in which it was given. It was brought about at a time when the designs were open and declared, for bringing this land under Antichristian idolatry and darkness; when Papists were advanced to the

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moſt conſiderable poſts; when the penal ſtatutes againſt them were abrogated by an abſolute diſpenſing power, aſſumed and uſurped by a *Popiſh tyrant* ſupported by a numerous army: And at a time when the whole land was couching under theſe grievous burdens. Neither was it our *own ſword*, or our *own bow*; but *the right hand of the Lord, and his holy arm*, that wrought ſalvation for us.

It might have been juſtly expected, upon the back of ſuch a remarkable and great appearance of God,—that *former iniquities* and backſlidings ſhould have been *particularly acknowledged*, and the *Houſe of God purged*; and that reformation-work ſhould have been advanced and carried on, after the example and practice of former reforming periods. But, inſtead of this, our *tranſgreſſions are multiplied*; new ſins and backſlidings are added to our former treſpaſſes and defections. *Forty years* and upwards have we in this generation *grieved the Lord* in the wilderneſs; *we have ſinned with our fathers*, and have not underſtood his wonders, nor remembered the multitude of his mercies,—though he ſaved us for his name's ſake, that he might make his mighty power to be known: We have forgot his works, and have not waited for his counſel: And in following counſels of fleſh and blood, we have declined gradually from him; until our apoſtaſy and defection, in the preſent age, is come to an height,—in ſome particular inſtances, that were not known in former times.

I. When the PARLIAMENT of *Scotland* met immediately after the Revolution, in the *firſt* ſeſſion they *aboliſhed prelacy*; as *a great and inſupportable grievance to this nation, and contrary to the inclination of the generality of the people ever ſince the Reformation,—they having reformed from popery by preſbyters*. And in the *ſecond* ſeſſion of the ſame Parliament, *anno* 1690, *preſbyterian* church government and diſcipline is eſtabliſhed and ratified; according to the civil ratification and eſtabliſhment given unto the government of this Church *anno* 1592. Thus a retrograde motion is made near an hundred years backward; and all the legal ſecurities given to this Church in that covenanting period from 1638 to 1650, are *overlooked*

looked and paſſed by. Likewiſe all the acts of the firſt ſeſſion of the firſt Parliament of King *Charles* II, together with the infamous *act reſciſſory anno* 1661, (whereby a covenanted reformation was razed, and the acts and deeds of that covenanting period were declared ſeditious and treaſonable),—are left untouched in this above-mentioned ſettlement.

Prelacy is never conſidered *as contrary to the word of God*, and *abjured by our covenants*; nor our preſbyterian church-government and diſcipline, as what the land is bound and obliged to maintain by the moſt ſolemn oaths and covenants. The indignities done to the *national* and *ſolemn League and Covenant*, and conſequently to the moſt high God the great party in them, are never regarded; but theſe ſolemn oaths and covenants are left *buried* under an act reſciſſory, and other acts and deeds ſubverſive of them.——If this nation, when an opportunity and ſeaſon was given them, and when the Lord gave ſuch a remarkable and wonderful deliverance unto them,—did not reſent the indignities and injuries done in the former period, to that God whoſe awful and holy name was interpoſed in theſe ſolemn oaths and covenants; it is a righteous, juſt, and holy diſpenſation of providence,—that we ſhould be *no more a nation:* And that our Noblemen, Barons, and Burgeſſes, (who had ſuch a golden ſeaſon and opportunity put into their hands for honouring God, and doing juſtice to that great name which was abuſed and profaned in ſuch a dreadful and unparalelled manner),—ſhould for ever be deprived of the opportunity of *acting by themſelves in a parliamentary capacity.*

Likewiſe, by the ſame Parliament the *Oath of Allegiance* to the Sovereign is appointed to be ſworn,—" in " place of any other oaths impoſed by laws and acts of " preceding Parliaments." Though it may be ſaid, that this has a reſpect to the oaths impoſed during the perſecuting period; yet the terms in which the act is conceived appear plainly to exclude the *oath* of the *Covenant*, which contained a very ſolemn teſt of allegiance to the ſovereign: Eſpecially when it is conſidered, that the above-mentioned *act reſciſſory* was not repealed; and alſo *that* the draught of an act, for excluding ſuch as had a

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ſhare in the oppreſſions of the former period from places of public truſt,—was laid aſide, after it was twice read in Parliament. Hence ſuch were admitted into places of public truſt and power, as were both in principle and practice oppoſite to a covenanted-reformation. Thus, after our great deliverance, we mingled ourſelves again with theſe; and learned of them their ways.

II. The firſt GENERAL ASSEMBLY of this Church after the Revolution, did ſit down *anno* 1690, under the ſhadow of the above *civil eſtabliſhment*: And never reclaimed againſt what was defective in the ſame; but kept meaſures with the *ſtate*, in their ſeveral acts and deeds at that juncture. It is not here intended to detract from that regard that is due to the memory of theſe worthy Miniſters, and others, who came out of the furnace of a hot perſecution; and did bear a part in our firſt General Aſſemblies after the Revolution. Yet it is neceſſary, both for the ſake of the preſent as well as ſucceeding generations, —to mention ſome *conſiderable emiſſions*, of which Miniſters and many others have complained: And which cannot be otherwiſe looked upon, than as *ſtanding grounds* and *cauſes* of the Lord's diſpleaſure and controverſy with us; and as one of the ſprings of the many evils which have, ſince that time, befallen this Church and land.

It was the laudable practice, in reforming times, to condemn all ſteps of defection; and duly to cenſure ſuch as were guilty of public backſliding. Accordingly, by the Aſſembly that met *anno* 1638,—all the *Prelates*, being ringleaders in the apoſtaſy, were depoſed; and ſome of them excommunicate. Alſo, in the ſaid reforming period, they returned to the Lord,—by a particular acknowledgment and confeſſion of the ſins of the Miniſtry, and of the whole land; and by renewing their ſolemn covenant-engagements. But the *General Aſſembly* that met in the year 1690, made no particular acknowledgment of the many heinous backſlidings of the former period: But on the contrary, when many lamentable ſteps of defection and apoſtaſy were complained of, in a large paper offered to the foreſaid Aſſembly 1690 by Mr *Alexander Shields* and other two Miniſters; the ſaid Aſſembly was ſo far from attempting the redreſs of their grievances,

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that they approve the report of their committee of overtures,—calling them * "Unſeaſonable and impracticable "propoſals, uncharitable and injurious reflections, tending rather to kindle contentions than to compoſe diviſions."

And though many iniquitous and blaſphemous ſtatutes were made in the two *perſecuting reigns*, for dethroning the glorious Redeemer,—and pulling the crown, which he ſhould alone wear, from his royal head; yet the Aſſembly 1690 did not aſſert the divine right of preſbytery, and the intrinſic power of the Church,—which are two ſpecial branches of his glorious headſhip in and over the ſame. And that power and authority given by the Lord Jeſus to the office-bearers of his houſe, to hold their meetings in his name,—was not *ſtedfaſtly adhered* unto: In regard that, though the King's Commiſſioner diſſolved the Aſſembly 1692, and though their meetings were adjourned from time to time by the King's proclamation till the year 1694; yet there is not any *ſtanding teſtimony* againſt ſuch ſinful encroachments upon the rights and liberties of Chriſt's ſpiritual kingdom.

And neither the foreſaid Aſſembly 1690, nor any of the Aſſemblies of the Church ſince that time, did by any one *formal act* or ſtatute explicitly and judicially condemn the ſacrilegious uſurpation of his royal dignity,—by that blaſphemous *ſupremacy*, arrogated during that bloody period; nor aſſerted him to be what he really is,—the *alone ſupreme Head and King over his Church*, as his free and independent kingdom. It is true indeed that the Aſſembly 1690, in their act appointing a *narional faſt*, own,—"that the "ſupremacy was advanced" (*viz.* in the preceding reigns) "in ſuch a way, and to ſuch a height, as never any "Chriſtian Church acknowledged." Yet they do not *abſolutely* condemn that uſurped ſupremacy, nor expreſsly aſſert the headſhip and ſovereignty of Chriſt; in oppoſition to the above-mentioned bold and daring invaſion made upon it, in the late times of lamentable defection and grievous perſecution.

Further, they did not expreſsly approve the covenanted-reformation of this Church,—attained unto from the year

* Act 5th, Aſſ. 1690.

1638 to 1650; nor did they juſtify the wreſtlings, teſtimonies and ſufferings of the Lord's remnant in the late perſecuting times, for the ſame: Nor has the *obligation* of our *Covenants*, national and ſolemn League, and their binding force upon poſterity,—ever been expreſsly aſſerted by any particular act of Aſſembly ſince the Revolution; nor has the ſolemn League and Covenant been expreſsly named, in any of the grounds of national faſting ſince that time;—though both theſe might have been expected; conſidering how theſe Covenants were ſo openly violate, and ignominiouſly burnt, in the former period.

Alſo, the above-mentioned ſinful and conſcience-hardening *oaths*, *bonds* and *declarations*, (whereby Chriſt was ſacrilegiouſly robbed of his royal crown and dignity, his ſervants oppreſſed,—by ſome of which the nation gave up with their valuable civil liberties, as well as their religious privileges,—and by every one of which the land was involved in the dreadful ſin and guilt of perjury); yet theſe bonds and oaths were never expreſsly and particularly condemned and mourned over. Neither has the ſubverſion of our covenanted-reformation, by theſe parliamentary deeds which laid a foundation for the tyranny and bloodſhed which followed thereupon,—been particularly acknowledged, in any of our acts appointing national faſts ſince the Revolution.

Neither have ſuch as made defection been duly cenſured; but, on the contrary, the *index* of the unprinted acts of Aſſembly 1690 bears a public declaration by the Moderator,—"That the Aſſembly would depoſe no incum-" bents, ſimply for their judgment anent the government " of the Church:" That is, they declare,—That the perfidious prelates and their underlings were not to be depoſed, for their treacherous defection from the covenanted principles of this Church. And, in a conſiſtency with this declaration, the Aſſembly 1694 * enjoin their commiſſion, (as ſeveral Aſſemblies afterwards did),—"To re-" ceive into miniſterial communion, ſuch of the late con-" form Miniſters as, having qualified themſelves accor-" ding to law, ſhall ſubſcribe the *Formula*" which was *then* framed for them: Whereby they were not bound to

* Act 11. § 6.

to acknowledge, that preſbyterian government is founded on the word of God; but only,—" that the Church-" government, as now ſettled by law, is the only govern-" ment of this Church." Nor are elders required to ſign any other *Formula*, to this day.

Upon the ſigning of the above *Formula*, a great many prelatical miniſters and elders were admitted into the boſom of the Church,—and had acceſs to ſit in judicatories; without requiring any evidence of their repentance or ſorrow for their heinous and ſcandalous defection: As will be evident from the *Commiſſion's addreſs* to Queen *Anne* (recorded act 10th, Aſſembly 1712), wherein they have theſe words; " We cannot but lay before your Majeſty " this pregnant inſtance of our moderation,—that, ſince " our late happy eſtabliſhment, there have been taken in " and continued hundreds of diſſenting (*i. e.* epiſcopal) " miniſters, upon the eaſieſt terms." When theſe things are duly conſidered, and *former* reforming periods and *this* compared; what a vaſt difference is there between the houſe of God in *Scotland* in its former luſtre and glory, and the fabric and building as it was now reared up by Church and State at the Revolution! The above practice, both of Church and State, is contrary to ſcripture pattern and example; and the practice of reforming times recorded there *.

III. Though the above *omiſſions* were frequently regretted by Miniſters and others; yet it was ſtill alledged, that the land was not *ripe* to return by ſolemn national covenanting to the Lord: And that it was not a proper time and ſeaſon, to be *too particular* in mentioning public national ſins; and in condemning the groſs defections and heinous backſlidings in the former period. Thus, when the preſent ſeaſon and opportunity of neceſſary duty was neglected, it came to be *altogether loſt*: Particularly when by the *treaty of Union*, we were brought under the more immediate influence of our neighbours in *England*; whoſe principles as to Church government and diſcipline, and in ſeveral points that concern the worſhip of God, differ widely from ours.

Our

* 2 Chron. xxxiv. 29, to the cloſe. Ezra ix. and x. chap. Neh. ix. and x. chap. Pſal. lxxviii. and Pſal. cvi. throughout.

Our *Covenant-union* with *England*, *anno* 1643, was reckoned the honour and glory of the three lands at that time: it was an Union for carrying on and advancing a work of reformation in *England* and *Ireland*,—according to the word of God, and the example of the beſt reformed churches. But, by the foreſaid treaty of Union, we were incorporate with them upon *terms oppoſite* unto and *inconſiſtent* with our Covenant-union: In regard the maintenance and preſervation of the doctrine, worſhip, government, and diſcipline of the church of *England*,—is made a fundamental and eſſential part of the union of the two kingdoms.

The *Commiſſion* of the General Aſſembly that met at that time, being informed that, in *the act of ratification* of the articles of the treaty of Union, which the Parliament of *Scotland* were about to paſs,—it was declared, That the Parliament of *England* might provide for the *ſecurity* of the *Church of England*, *as they ſhould think expedient*, to take place within the bounds of the kingdom of *England*: Therefore the ſaid Commiſſion, in their repreſentation and petition of *January* 16th 1707, given in to the Parliament, *remonſtrate* againſt the foreſaid clauſe in the act of ratification;—not only as putting a blank in the hands of the Parliament of *England*, to enact what they ſhould think fit for ſecuring the *hierarchy* and *ceremonies* of their Church; but alſo as a *conſent* on the part of *Scotland*, that it be an article and foundamental of the Union,—and, as it is contained in the ratification, implying a manifeſt *homologation* of the ſaid hierarchy and ceremonies: Therefore they crave, —"That there may be no ſuch ſtipulation or conſent for "the eſtabliſhment of the hierarchy and ceremonies, as "they would not involve themſelves and the nation "in guilt; and as they would conſult the peace and "quiet of this nation, both in Church and State." But as the enſuing *General Aſſembly* only approved of the proceedings of this Commiſſion in *common form*,—without an expreſs approbation of their conduct in this particular, though matters of leſs moment have ſometimes been particularly noticed: So the Parliament of *Scotland* nowiſe regarded the foreſaid repreſentation and petition; having, in their act of ratification, given *their conſent*,—That the

maintenance

maintenance of the hierarchy and ceremonies in England, ſhould be a fundamental and eſſential article of the Union.

And though it was then alledged, that the *ſaid Union* was the beſt mean to ſecure our religion and liberties againſt the attempts of a *popiſh pretender* and his adherents: Yet as it was upon terms contrary to our *Covenant-union*; ſo we hereby declared our confidence in an *arm of fleſh*, and not in the living God, who had ſo often and ſo wonderfully ſaved us from our enemies. And, upon all theſe grounds and reaſons, the foreſaid Union may be juſtly looked upon as contrary to and condemned by the word of God*: Whereupon the ſaid Union is become one of our publick *national ſins*. And from this time, inſtead of making progreſs in reformation-work, we have been declining and backſliding every day; and have fallen under the weight of ſuch grievances, as ſhake the foundation of our Preſbyterian Church government and diſcipline. For,

IV. Among the more immediate, bitter and ſinful fruits of the foreſaid *incorporating union*; the whole nation was made to groan under the weight of unneceſſary, ſuperfluous and ſinful *oaths*: And indeed, *becauſe of ſwearing*, to this very day, the land mourneth. How oft are the ſame oaths *repeated*, even upon one and the ſame day; to qualify men to act in different capacities? How often are dealers in candles and leather obliged to ſwear? How do many of the trading part of the nation involve themſelves in *perjury*, by the ordinary cuſtom-houſe-oaths at the entry of ſhips? And how much guilt do they bring upon themſelves and the whole land, by running of goods, and ſuch like fraudulent practices; which are frequently attended with a very groſs profanation of the Lord's day? How is the name of God profaned; and the juſt ſenſe and impreſſion of the importance, weight, and ſolemnity of an oath,—and alſo the dreadful guilt and danger there is of raſh and falſe ſwearing,—worn off the ſpirits of many, by a frequent and unneceſſary repetition of oaths?

Likewiſe, a *ſuperſtitious* form of ſwearing was ſoon introduced among us from *England*; by *laying the hand upon, and kiſſing the goſpels*: A very corrupt innovation in

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* Jer. ii. 16, 17, 18, 36, 37. Ezek. xvii. 15. Iſa. xxx. 1, 2, 3. chap. xxxi. 1, 2, 3.

that ſolemn piece of divine worſhip; and contrary to ſcripture-pattern, which alone ſhould regulate us,—as in every other part, ſo in this ſolemn act of worſhip. Alſo the *ſacramental teſt* *; and conformity to the liturgy and ceremonies of the Church of *England*,—is required of the members of this Church, while ſerving the Sovereign in *England* and *Ireland*. The Commiſſion of the General Aſſembly, in their petition to the Parliament of *Scotland*, *November* 8th 1706, repreſented,—*That this might prove of moſt dangerous conſequence to the Church*; yet, in the treaty of Union, there was no particular proviſion made againſt it. The fatal and dangerous conſequences of the ſame, are every day more and more ſeen; perſons of all ranks reſorting to *England*, and *conforming occaſionally* to the liturgy and ceremonies there: That zeal and concern manifeſted by this Church in former times, for the purity of divine inſtitutions, is gradually decaying,—it is daily languiſhing; and a nauſeous lukewarmneſs and deteſtable indifferency doth prevail among us,—about the worſhip, government and diſcipline of the Lord's houſe.

Alſo, immediately after the Union, the *oath of abjuration* was impoſed upon all perſons in publick truſt, both civil and military. This oath was framed at firſt by the Parliament of *England*; and calculated for the maintenance of their conſtitution, both in Church and State: And as the Commiſſion, in their laſt mentioned addreſs, obſerve,—" It bears a reference to ſome acts of the *En-*
" *gliſh* Parliament, wherein are ſome qualifications requir-
" ed in the ſucceſſor to the Crown," (*viz.* That he ſhould be of the communion of the Church of *England*, and ſhall maintain the Church of *England* as by law eſtabliſhed), " which are not ſuitable to our principles." In all the above particular inſtances, the whole land is more and more involved in ſin †.

V. In the year 1712, *an almoſt boundleſs toleration* is granted; by which the government and diſcipline of this Church were exceedingly weakned: And a wide door was opened for laxneſs in principle, which never fails to bring

* That is,—a taking the ſacrament of our Lord's ſupper, as diſpenſed in the Church of *England*.

† Amos viii. 14. Jer. iv. 2. chap xxiii. 10.

bring alongſt with it looſeneſs in practice. This toleration, as the then Commiſſion of the General Aſſemdly obſerved in their addreſs to Queen *Anne*,—" is ſuch as gives a large " licence almoſt to all error and blaſphemy, throws up " all good diſcipline; to the diſhonour of God, and the " ſcandal and ruin of the Chriſtian religion." Tolerations of this kind are contrary to the word of God *; and to the principles of this Church, contained in the Confeſſion [chap xx. § 4. chap. xxiii. § 3.] and the anſwer to the queſtion in the Larger Catechiſm—*What are the ſins forbidden in the ſecond commandment?* And the preſent was mainly intended and deſigned for ſtrengthening and ſupporting a malignant and diſaffected party in *Scotland*,—who, ever ſince the Revolution, have openly eſpouſed the cauſe and intereſt of a *popiſh pretender*; and whoſe meetings, to this day, are not only nurſeries of ſuperſtition,—but ſeminaries of diſaffection to our ſovereign King *George*, and the proteſtant ſucceſſion in his illuſtrious family.

As this boundleſs toleration is a ſtroke and judgment, upon this Church and land; ſo the growth of error and ſuperſtition, the genuine fruits and effects of the ſame, may be juſtly reckoned among the cauſes of the Lord's wrath againſt ſinful and backſliding *Scotland*. It deſerves alſo to be noticed, that the *Engliſh liturgy* and ceremonies were never received, even by theſe of the epiſcopal denomination in *Scotland*, till after the late incorporating Union; when a manner of worſhip, never practiſed in *Scotland*, was ſet up in all the corners of the land. Together with the ſaid act of *toleration*, the above mentioned *oath of abjuration*, which was at firſt required to be ſworn (as is already obſerved) by all perſons in civil and military truſt,—was now impoſed upon the *Miniſters* of this Church: Which, beſides the diſmal effects it produced in renting and breaking the miniſtry among themſelves, may be juſtly reckoned one of our public *national ſins*;—in ſo far as the united conſtitution, directly oppoſite to our Covenant-union, is thereby homologate and ſworn unto; and in regard the *ſaid oath*, together with the *allegiance*,

* 2 Chron. xxxiv. 33. Ezra vii. 25, 26. Zech. xiii. 2, 3. Rom. xiii. 3, 4. Rev. ii. 2, 14, 15, 20. chap. xvii. 12, 16, 17.

ance, is ſubſtitute in the room of our ſolemn national *Covenants*,—which contain the ſtricteſt engagements of duty to the Sovereign, a moſt ſolemn renunciation of popery, and conſequently of all popiſh Pretenders whatſoever.

VI. In the foreſaid year 1712, the *right of preſentation* to vacant congregations, claimed by patrons, was again reſtored unto them. Againſt this the Church of *Scotland* has always teſtified, as ſubverſive of the right of election belonging to Chriſtian congregations by the word of God; as in the *Second Book of Diſcipline*, [chap. xii.]:—"The "liberty of the election of perſons called to the eccleſiaſti-"cal functions, and obſerved without interruption ſo "long as the Kirk was not corrupted by Antichriſt, we "deſire to be reſtored and retained within this realm: "So that none be intruded upon any congregation, either "by the Prince or any inferior perſon,—without law-"ful election, and the aſſent of the people over whom "the perſon is placed; as the practice of the apoſtolical "and primitive Kirk and good order crave."

As the act of Parliament reſtoring the right of preſentation to patrons, was a heavy ſtroke upon this Church; ſo the countenance that has been given unto this antichriſtian uſurpation by the preſent judicatories of the Church,—in the ſettlement of Miniſters upon preſentations from patrons, over reclaiming and diſſenting congregations,—is one of the *ſins* and *corruptions* of the preſent time;—whereby the Lord Jeſus, the only Lord and Lawgiver to his Church, is diſhonoured; and his heritage wounded, ſcattered and broken: As may be afterwards more particularly conſidered.

VII. Beſides the toleration and patronage-acts, countenance is given by authority of Parliament to the obſervation of *holidays* in *Scotland*; by the vacation of our moſt conſiderable Courts of Juſtice in the latter end of *December*. This ſuperſtitious practice was condemned by the acts and conſtitutions of this Church; and declared, by the General Aſſembly that met at *Glaſgow anno* 1638, to be abjured by the national Covenant.

Theſe are ſome inſtances of the gradual *declinings* of this Church and land from reformation-purity,—that did take

take place between that remarkable and wonderful appearance of divine providence in the year 1688, and the acceſſion of our late ſovereign King *George* to the throne. Therefore this Preſbytery judge it their duty to condemn, likeas they *hereby do condemn*, all the foreſaid ſteps of defection, for the ſeveral grounds and reaſons above condeſcended upon,—as contrary to the word of God, and our ſolemn covenant-engagements: And they hereby declare, that they are *national ſins*,—and every one of them may be juſtly reckoned among the grounds and cauſes of the Lord's indignation and controverſy with us; for which all ranks of perſons have reaſon to be deeply humbled before the Lord.

SECTION III. *Public Evils from the acceſſion of* GEORGE I, *till the publication of this Teſtimony.*

ARTICLE I. *A* general *view of Matters.*

THOUGH, inſtead of making progreſs in reformation-work,—many valuable pieces of reformation, once attained unto by this Church and land, were not only neglected, but upon the matter given up at the *Revolution*; and though, inſtead of holding faſt what was then attained unto, the Church of *Scotland* did loſe ground,—and was involved in new ſteps of declining and backſliding;—and at the ſame time, though a malignant and diſſaffected party were unwearied in their plots and projects to deſtroy any good work the Lord had wrought for us by the Revolution: Yet the Lord, whoſe name is *gracious* and *merciful*, *long-ſuffering*, and *ſlow to anger*,—dealt not with us according to the deſert of our ſins; but, under many frowning and wrath-like diſpenſations of providence, remembred mercy,—and *ſaved us from our enemies*, and *put them to ſhame that hated us.*

Therefore, among the many remarkable appearances of God for his Church and people in this land, this preſby-

tery judge it their duty to *commemorate* and *record* with thankfulneſs,—the deliverance from threatened ruin, that was brought about by the right-hand of the Lord in the years 1714 and 1715: When, in the latter end of Queen *Anne*'s reign, thick and dark clouds covered us; and when it was evident that deſigns were not only formed, but very far advanced, for placing a *Popiſh Pretender* upon the throne of theſe realms;—which, if they had taken place, would have brought the three nations back into the ſame miſerable circumſtances in which they were immediately before the Revolution. But the Lord was graciouſly pleaſed to ſcatter the clouds, and to diſappoint theſe projects; by the *ſeaſonable acceſſion* of our late ſovereign King *George* to the throne. This was like *another Revolution*; brought about by his immediate hand, who *cuts off the ſpirit of Princes*, and appears *terrible to the Kings of the earth*.—No ſooner was this deliverance given us, than an *unnatural rebellion* broke forth in our bowels: The intereſts of a Popiſh Pretender were openly eſpouſed; and a banner was diſplayed againſt the Revolution-intereſt, our ſovereign King *George*, and the Proteſtant ſucceſſion in his royal Family: And that by a ſet of men in this land, for whoſe ſake the toleration above-mentioned was granted; and who were always declared enemies of *Scotland's* covenanted-reformation. But the Lord was graciouſly pleaſed to break their meaſures; to pour ſhame and contempt upon our enemies, and to turn wars into peace in all our borders.

When the hand of the Lord was ſo remarkably ſeen in working *manifold deliverances* for us, it might have been expected that ſomething ſhould have been done for carrying on reformation-work. What could have been done more for his vineyard in *Scotland*, than what he has done? and yet, when he looked that we ſhould have brought forth grapes, we have brought forth *wild grapes*. Since this laſt deliverance, we have not only fallen aſleep,—as if we had no enemy to fear; but, as if we had been delivered to add iniquity to our former treſpaſſes,—corruption in principle and practice is come to a greater height in ſeveral inſtances in this preſent age, than in any period ſince our reformation from popery.

Damnable

Damnable and pernicious principles are propagate, which have a tendency to raze the grounds and foundation of our Christian faith. *Arian* blasphemies and *Arminian* errors have been vented, in one of our most considerable seminaries of learning; where the youth are trained up for the holy ministry. Serious godliness, and the supernatural work of the Spirit of God upon the souls of men in their effectual calling,—have been treated even from the press, and otherwise, in a very ludicrous manner. And yet the standard of a faithful testimony against the prevailing errors of the time, has not been lifted up by the judicatories of the Church.—A form of godliness, a shadow of religion, takes place of the power and life thereof through the land. The keys of government and discipline, (committed to the office-bearers of the Church by her glorious head, for the edification of his body,—and preserving his institutions in their purity; for purging the house of God of unsound ministers and members, for removing of the offences whereby the flock of Christ may be hurt or stumbled, and for the maintenance of the liberties wherewith Christ hath made his people free), have been perverted to quite opposite ends. The power of religion is daily decaying among us; and the very form of it is despised by many, and by others it is rested upon.

Article II. *Professor* Simson's *Errors.*

But as it is necessary to give particular instances, of the progress and height of the present defection and backsliding; so this presbytery judge it their duty to condescend upon the following.

I. A scheme of pernicious and dangerous principles has been vented by Mr *John Simson*, professor of divinity in the university of *Glasgow*; as is evident from the several processes that have been carried on against him.

1*st*. When he was processed before the judicatories of this Church, in the years 1714, 1715 and 1716; the following dangerous *errors* are owned and defended by him,—in his *answers* to the *libel* given in to the presbytery of *Glasgow* against him, by the Rev. Mr *James Webster*, late Minister of the Gospel at Edinburgh.

1. The

1. That "By the light of nature, and the works of "creation and providence, including tradition; God has "given an obſcure objective revelation to all men, of his "being reconcileable to ſinners:" And that "the hea-"then may know that there is a remedy for ſin provid-"ed, which may be called an implicit and obſcure reve-"lation of the goſpel:" and that "it is probable none "are excluded from the benefit of the remedy for ſin "provided by God, and publiſhed twice to the whole "world,—except thoſe who, by their actual ſin, exclude "themſelves; and ſlight and reject the clearer light of "the goſpel revealed to the Church, or that obſcure diſ-"covery and offer of grace made to all without the "Church *:" And that "if the heathen would in ſin-"cerity and truth, and in the diligent uſe of means that "providence lays to their hand, ſeek from God the "knowledge of the way of reconciliation,—neceſſary for "their acceptable ſerving of him, and being ſaved by him; "he would diſcover it to them †." Likewiſe he affirms, "that there are means appointed of God for obtaining "ſaving grace; which means, when diligently uſed with "ſerioufneſs, ſincerity, and faith of being heard,—God "has promiſed to bleſs with ſucceſs: And the going a-"bout theſe means in the foreſaid manner, is not above "the reach of our natural ability and power ‡."

All theſe propoſitions are directly contrary to the doctrine held forth, from the word of God, in our *Confeſſion of Faith*: Particularly, chap. i. § 1.;—where, according to the ſcriptures cited, we are taught, that,—"Although "the light of nature, and the works of creation and pro-"vidence, do ſo far manifeſt the goodneſs, wiſdom and "power of God, as to leave men inexcuſable; yet they "are not ſufficient to give that knowledge of God "and of his will, which is neceſſary unto ſalvation." Whereas, by the above propoſitions, Mr *Simſon* affirms,—That the end and deſign of *natural religion* is, not only to leave men inexcuſable; but that thereby an *obſcure* offer of grace is given them, and an implicit revelation of the goſpel made unto them: And that the benefit of the

* Anſwers to Mr *Webſter*'s libel, p. 77, 78, 79. 115.
† ——————— p. 80. ‡ *Ibid.* p. 216.

the remedy provided for sin extends to all without the Church, who do not slight and neglect this obscure discovery and offer of grace: And therefore this obscure revelation and offer of grace is such, as lays a foundation for the heathen, in the diligent use of the means which providence lays to their hands,—their seeking in sincerity and truth the knowledge of the way of reconciliation: Whereby some kind of *sufficiency* is given to natural religion; yea such a sufficiency, as lays a foundation and ground for hope and confidence towards God,—for obtaining some way or other reconciliation to him, and consequently eternal salvation;—contrary to Eph. ii. 12.; where the whole *heathen* world are declared to be *without God* and *without hope*. And, whatever advantages the heathen may be supposed to have by tradition, yet the apostle testifies,—That *the world by wisdom knew not God*: And they were so far from seeking after the knowledge of the way of reconciliation, that when it was published unto them by the gospel,—they rejected the same as *foolishness*, and not agreeable to their carnal reasonings *.

Besides, by the above propositions, mens natural powers and abilities, whether they be within or without the Church,—are exalted to the dishonour of God, to the disparagement of his sovereign and efficacious grace:—And in direct contrariety to that miserable state and condition, into which all mankind are brought by their apostacy from God in the *first Adam*; being *dead in trespasses and sins*, under the power of spiritual darkness,—and not only enemies to God, but by nature enmity against him: As is held forth from the scriptures in our *Confession of Faith*, [chap. ix. § 3.]; "—Man, by his fall into a state "of sin, hath wholly lost all ability of will to any spiritu- "al good accompanying salvation; so as a natural man, "being altogether averse from that good, and dead in "sin,—is not able by his own strength to convert him- "self, or to prepare himself thereto."

The above propositions, concerning man's powers and abilities in a natural state, are more dangerous; when it is considered, that Mr *Simson* rejects the ordinary answer given

* 1 Cor. i. 21, 25. Isa. lxv. 1. with Rom. x. 20.

given by our orthodox divines to a *Pelagian* objection, *viz.* That 'it is unjuſt in God, to command what we 'have no power to perform.' All reformed divines make anſwer,—That we had ſufficient power and ability in *Adam*, but have loſt it by our fall; and though we have loſt power to *obey*, yet God has a juſt right to *command*.—This anſwer Mr *Simſon* rejects as no way ſufficient; and ſubſtitutes what is contained in the above propoſitions, in the room of it *: Whereby, inſtead of removing the objection, he gives up the cauſe of truth to the *Pelagians* and *Arminians*; to the diſhonour of God, and hardening of theſe groſs perverters of the truth,—and to the ſubverting and poiſoning of thoſe with whom he was intruſted, to train up for the holy miniſtry.

2. The ſaid Mr *Simſon* maintains and defends,—That "there was no proper Covenant made with *Adam* for "himſelf, and his poſterity †:" That "*Adam* was not "a federal head to his poſterity ‡:"—And that "if *Adam* "was made a federal head, it muſt be by divine com-"mand; which is not found in the Bible."—The above propoſitions are contrary to the doctrine held forth; from the word of God, in our *Confeſſion*, [chap. vi. § 3. chap. vii. § 2.]; and the anſwer to the queſtion in the Larger and Shorter Catechiſms,—*Did all mankind fall in Adam's firſt tranſgreſſion?*

The above groſs and erroneous propoſitions, are the foundation and ground of a chain of principles connected with them; whereby the reformed doctrine, contained in our Confeſſion of Faith, is undermined and overturned. For, by the denial of the *federal repreſentation*, the proper *imputation* of *Adam's* firſt ſin falls to the ground: And though the Profeſſor pretends to maintain the imputation of Adam's firſt ſin from the ſanction of the law; yet his reaſoning amounts to no more, than that his poſterity are puniſhed for the ſame. When *Adam's* federal repreſentation of his poſterity is diſowned,—his firſt ſin can no more be called theirs, than the ſins of their immediate parents. That this proper imputation of Adam's firſt ſin is denied by him, will further appear from the following groſs and dangerous propoſitions which he maintains and defends. For

3. He

* Anſwers, p. 210.
† ——— P. 174.

† Anſwers, p. 166.
——— P. 176.

3. He affirms,—That "it is inconsistent with the jus-
"tice and goodness of God, to create a soul without o-
"riginal righteousness, or any disposition to good: *"
And that "the souls of infants since the fall, as they
"come from the hands of their Creator, are as pure
"and holy,—as the souls of infants would have been cre-
"ated, supposing man had not fallen:" And that
"they are created as pure and holy as *Adam's* was,—ex-
"cept as to these qualifications and habits which he re-
"ceived, as being created in an adult state †."—These propositions are directly contrary to the doctrine held forth from the word of God, in our *Confession*; [chap. vi. § 2, 3. 4.]; and the answer to the question in the Larger and Shorter Catechisms,—*Wherein consists the sinfulness of that estate whereinto man fell?* and the answer to the question in the Larger Catechism,—*How is original sin conveyed from our first parents to their posterity?*

4. Mr *Simson* also affirms and defends,—That "it is
"probable that, of the whole race of mankind, moe are
"elected and saved than reprobated and damned ‡." He owns, that of the *adult*, or these come to years.—it is plain from scripture, that the "most part are neither e-
"lected nor saved:" But that he may account for the number of the elected and saved, he asserts,—That "it
"is more than probable that baptized infants, dying
"in infancy, are all saved ‖;" and that "it is manifest if
"God should deny his saving grace to all or any of the
"children of infidels, he would deal more severely with
"them than he did with the fallen angels ¶."

By the above propositions, Mr *Simson* judges it probable,—that all infants, dying in infancy, are included in the decree of election; which is very agreeable to the *Arminian* scheme,—which teacheth, That the decree of election is influenced from foreseen conditions and qualifications in the creature: But contrary to the doctrine held forth, from the word of God in our *Confession*, [chap. iii. § 5.];—"Those of mankind that are predestinated unto
"life, God, before the foundation of the world was laid,
"according

* Answers, p. 225.
† Answers, p. 226.
‡ —— p. 106.
‖ —— p. 111.
¶ —— p. 113.

" according to his eternal and immutable purpoſe, and the " ſecret counſel and good pleaſure of his will,—hath choſen " in Chriſt unto everlaſting glory, out of his mere grace " and love; without any foreſight of faith or good works, " or perſeverance in either of them,—or any other thing, " in the creature, as conditions or cauſes moving him " thereto; and all to the praiſe of his glorious grace;"—and conſequently, without any regard to their infant or adult ſtate. It is plain from the ſcriptures,—that God hath choſen ſome of mankind to eternal life, out of his mere good pleaſure allenarly: [Rom. ix. 11.] *For the children being not yet born, neither having done any good or evil; that the purpoſe of* God *according to election might ſtand, not of works, but of him that calleth;*—[Ver. 13.] *As it is written,* Jacob *have I loved; but* Eſau *have I hated.*

Beſides, by the above propoſitions, he maintains the certainty of the ſalvation of all infants; when he challengeth his Maker with exerciſing greater ſeverity towards them, in caſe he ſhould deny his ſaving grace to any of them,—than is exerciſed towards the fallen angels: Eſpecially when this is compared with his other propoſition, noticed above,—That " none are excluded from the benefit of " the remedy for ſin provided, but theſe who by their " actual ſins exclude themſelves."—All theſe propoſitions have an evident tendency to lead men to low thoughts of the evil and deſert of original ſin, imputed and inherent. Likewiſe, if the above doctrine taught by Mr *Simſon* is true, then there is no ground to fear the damnation of any upon the account of *original ſin*; though it is the bitter fountain and ſpring of all our actual tranſgreſſions, and makes us children of wrath by nature: According to the doctrine held forth, from the word of God, in our *Confeſſion*, [chap. vi. § 6.];—" Every ſin, both " original and actual, being a tranſgreſſion of the righte- " ous law of God, and contrary thereto, doth in its own " nature bring guilt upon the ſinner; whereby he is " bound over to the wrath of God and curſe of the law, " and ſo made ſubject to death,—with all miſeries, ſpiritu- " al, temporal and eternal."

5. Mr

5. Mr *Simſon* likewiſe impugns the *immediate previous divine concourſe* with all the actions of the reaſonable creature; and in place thereof affirms,—That "God may de-
"termine infallibly all the actions of reaſonable creatures,
"that are not above their natural powers, and are not con-
"trary to their natural inclinations and diſpoſitions,—by
"placing them in ſuch circumſtances, by which they
"have a certain ſeries and train of motives laid before
"them; by which they may infallibly, yet freely, pro-
"duce ſuch a ſeries of actions as he has decreed:" And
"this (ſays he) may be ſufficient for aſcertaining all the e-
"vents of ſinful actions; and of the ordinary, natural and
"civil actions of men*." It is true, the providence of God is a great depth; his *judgments are unſearchable, and his ways paſt finding out*. The terms that have been uſed by reformed divines, in explaining the doctrine of providence, ſome of them are not in our Confeſſion; being nowiſe adapted to vulgar capacities. Yet the immediate divine concourſe with all the actions of the reaſonable creature, has been affirmed and maintained by reformed divines,—in oppoſition to *Jeſuits* and *Arminians*: And is neceſſary for maintaining and aſſerting the abſolute dominion of God over the free actions of reaſonable creatures; and their immediate dependence upon him in motion and action,—as well as in their being, and preſervation in the ſame: Whereas the way whereby Mr *Simſon* explains the divine providence about all the actions of reaſonable creatures, leaves the creature *independent* in motion and action upon the adorable Creator:

Though ſome of the ordinary terms, that are uſed by divines upon this ſubject, are not in our Confeſſion of Faith; yet the doctrine of the immediate previous divine concourſe with all the actions of the reaſonable creature, as it is explained by our reformed divines,—is plainly held forth therein from the word of God, [chap. v. § 4.];—"The
"almighty power, unſearchable wiſdom, and infinite good-
"neſs of God, ſo far manifeſt themſelves in his provi-
"dence,—that it extendeth itſelf even to the firſt fall, and
"all other ſins of angels and men: And that not by a
"bare permiſſion; but ſuch as hath joined with it a moſt

* Anſwers, p. 124.

" wiſe and powerful bounding, and otherwiſe ordering and " governing of them, in a manifold diſpenſation, to his " own holy ends: Yet ſo as the ſinfulneſs proceedeth on- " ly from the creature, and not from God; who, being " moſt holy and righteous, neither is, nor can be the au- " thor or approver of ſin:"—And the anſwer to the queſ- tion in the Larger and Shorter Catechiſms, *What are God's works of providence?*

6. Mr *Simſon* likewiſe affirms and maintains,—That " a " regard to our own happineſs, and the proſpect of our " eternal felicity and bleſſedneſs in the enjoyment of God " in heaven, ought to be our chief motive in ſerving the " Lord upon earth *." He alſo affirms, upon the anſwer to the firſt queſtion of the Catechiſm,—That " our glori- " fying God, being the means,—is ſubordinate to our en- " joyment of him for ever, which is our ultimate end †:" and That, " were it not for the proſpect of happineſs, we " could not, and therefore would not ſerve God ‡."—As Mr *Simſon* perverts the doctrine held forth from the ſcrip- tures, cited upon the anſwer to the firſt queſtion of our Larger and Shorter Catechiſms: So, as the Committee of the General Aſſembly 1727 very juſtly obſerve (*State of the Proceſs*, p. 277.), "—What is ſet forth in the above " article, is contrary to the inſtinct of that new nature the " Lord endueth all his people with in regeneration; which " makes them, by the further influence of grace, deſire to " ſerve God for himſelf and his ſupereminent excellen- " cies,—and not merely, or chiefly, for the proſpect of " their own happineſs; whence it is their greateſt burden, " that they cannot more ſerve him for himſelf. And con- " ſidering how much all men are bound to make the glo- " ry of God their chief end, though yet they are called " herewith to purſue happineſs; and likewiſe that it is " through a prevailing reſpect to God's honour and glory, " and not a mere or chief reſpect to our own happineſs, " that the difference between nature and grace is to be " cleared to the doubtful Chriſtian: Therefore,—it " is no ſmall diſhonour to God, to teach what is ſet down " in

* Anſwers, p. 139,—155. † Anſwers, p. 140.
‡ ——— p. 149.

" in the above articles; and that the contrary was neceſſary " to be taught."

7. Mr *Simſon* alſo maintains, and defends it as his opinion,—That " there will be no ſinning in hell, after the " laſt judgment *." This abſurd opinion is contrary to the doctrine held forth in our Confeſſion and Catechiſms; where, according to the ſcriptures, we are taught,—" That " ſin is any want of conformity unto, or tranſgreſſion of " the law of God." And ſince it is certain, that the natures of the damned in hell were never renewed, they can have no manner of conformity to the law of God: And from their corrupt and unrenewed natures, muſt neceſſarily flow the higheſt enmity and rage againſt the juſtice and holineſs of God in puniſhing of them; which is expreſſed in ſcripture by *gnaſhing of the teeth* †.

2*dly*, By another proceſs againſt the ſaid Mr *Simſon*, begun before the Preſbytery of *Glaſgow anno* 1726,—and carried on before the judicatories till the Aſſembly 1729, when it was concluded; the ſaid Mr *Simſon* was found guilty of many other groſs and dangerous errors: In regard, it was found clearly proven,—" That, in teaching " his ſtudents, he had denied the *neceſſary exiſtence* of our " Lord Jeſus Chriſt;"—and that he had affirmed, " That " his neceſſary exiſtence is a thing we know not;" and " that the term *neceſſary exiſtence* is impertinent, and not " to be uſed when talking of the Trinity;" and " that the " *three perſons* of the adorable Trinity are not to be ſaid to " be *numerically* one in ſubſtance or eſſence;" and " that " the terms, *neceſſary exiſtence*, *ſupreme Deity*, and the title " of the *only true God*, may be taken, and are by ſome " authors taken in a ſenſe that includes the perſonal pro- " perty of the Father,—and ſo not belonging to the Son." By all which propoſitions, the *ſupreme Deity* of the Lord Jeſus Chriſt, the ſecond perſon of the adorable Trinity,—as alſo the ſupreme Deity of the Holy Ghoſt, our comforter and ſanctifier,—is blaſphemouſly impugned and denied by the ſaid Mr *Simſon*: in direct oppoſition to the ſcriptures of truth; and the doctrine held forth from them in our *Confeſſion*

* Anſwers, p. 233. † Matth. viii. 12.

Confession of Faith, [chap. 2. § 1, 3. chap. 8. § 2.]; Answer to the question in the Larger and Shorter Catechisms, "*How many persons are there in the Godhead?*" And Larger Catechism, Quest. 11.

It deserves also to be observed, That some hypotheses adopted by Mr *Simson*, and which tend to attribute too much to natural reason,—are the very spring of the above dangerous errors vented and taught by him. In his second letter to Mr *Rowan*, he adopts the following *Socinian* propositions,—"That reason, as it is taken for evi-
"dent propositions, naturally revealed, is the principle or
"foundation of theology; and that nothing is to be ad-
"mitted in religion, but what is agreeable to reason, and
"determined by reason to be so." Although Mr *Simson* pretends to disown these propositions, as they are maintained and explained by the *Socinians*; yet it is obvious from the plain meaning of the words, that the above propositions, adopted by him, exalt reason above divine revelation: Contrary to the doctrine held forth in our *Confession of Faith*, [chap. 1. § 10.],——"The supreme Judge, by
"which all controversies of religion are to be determined,
"and all decrees of councils, opinions of ancient writers,
"doctrines of men, and private spirits are to be examined,
"and in whose sentence we are to rest; can be no other
"but the Holy Spirit, speaking in the scriptures;" And contrary to the answer to the second question, in the Larger and Shorter Catechisms. Mr *Simson* having once set reason in the chair, and exalted it to be judge in principles of faith; it is no wonder, that he rejects the testimony of God in his own word, concerning the Covenant-headship and representation of the first *Adam*,—and the many sacred truths that are connected with that important article; and that he has maintained the other errors charged against him in the first process. From the same source and spring also,—he was at length led to impugn and deny the *supreme Deity* and *necessary existence* of him—whose name is *Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace* *.

This

* Isa. ix. 6.

This PRESBYTERY considering, that the purity of doctrine, maintained in this Church, is very much endangered by the above gross and pernicious errors; and that many may be in hazard of being tainted with them, in a day wherein atheism and infidelity do so much abound: Therefore they Did, and hereby Do, upon the weighty grounds and reasons above narrated, CONDEMN, as contrary to the word of God, our Confession of Faith and Catechisms,—the several propositions above-mentioned, maintained and defended by Mr *Simson*; *viz* ‘ *Ratio, ut sumitur pro propositionibus naturaliter revelatis, est principium seu fundamentum theologiæ* *;’ and ‘ that nothing is to be admitted in religion, but what is ‘ agrecable to reason, and determined by reason to be so: ‘ That by the light of nature, and works of creation and ‘ providence, including tradition,—God hath given an ‘ obscure objective revelation to all men, of his being reconcileable to sinners;” and “ that the heathen may ‘ know, that there is a remedy for sin provided; which ‘ may be called an implicit or obscure revelation of the ‘ gospel: That it is probable none are excluded from the ‘ benefit of the remedy for sin, provided by God, and ‘ published twice to the world; except those who by their ‘ actual sins exclude themselves,—and slight or reject the ‘ clearer light of the gospel revealed to the Church, or ‘ that obscure discovery and offer of grace made to all ‘ without the Church: That if the heathen, in the use of the ‘ means they have, would seek the knowledge of the way ‘ of reconciliation; God would discover it to them: That ‘ there are means appointed of God, for obtaining saving ‘ grace; which means, when diligently used with fervency, ‘ ness, sincerity, and faith of being heard,—God hath promised to bless with success; and the going about these means

* A little before, there is a translation of this *Latin* sentence, *viz.* “ Reason, as it is taken for evident propositions, naturally revealed, is “ the principle or foundation of Theology.”

'means in the foresaid manner, is not above the reach of 'our natural ability and power:—That there was not a 'proper Covenant made with *Adam*, for himself and his 'posterity: That *Adam* was not a federal head to his po- 'sterity;" and "that, if Adam was made a federal head, 'it must be by divine command, which is not found in 'the Bible: —That it is inconsistent with the justice and 'goodness of God, to create a soul without original righte- 'ousness or dispositions to good: that the souls of infants 'since the fall, as they come from the hands of their Cre- 'ator,—are as pure and holy as the souls of infants would 'have been created, supposing man had not fallen;' and 'that they are created as pure and holy as *Adam*'s was 'created,—except as to those qualifications and habits 'which he received, as being created in an adult state: 'That it is more than probable, that all baptised infants 'dying in infancy, are saved;' and 'that it is manifest, if 'God should deny his saving grace to all or any of the 'children of infidels, he would deal more severely with 'them, than he did with the fallen angels:—That there is 'no immediate previous divine concourse, with all the ac- 'tions of the reasonable creature:' And, 'that a regard to 'our own happiness, and prospect of our eternal felicity and 'blessedness in the enjoyment of God in heaven,—ought 'to be our chief motive in serving the Lord upon earth:' and, 'and that our glorifying God, being the means,—is 'subordinate to our enjoyment of him for ever, which is 'our ultimate end;' and 'that, were it not for the pro- 'spect of happiness, we could not, and therefore would not 'serve God: that there will be no sinning in hell, after 'the last judgment.' And the PRESBYTERY hereby declare all these propositions vented and taught by the said Mr *Simson*, to be dangerous and pernicious errors, dishonouring to a God of truth, and having an evident tendency to subvert the souls of men.

As also this PRESBYTERY did and hereby do CONDEMN, the several propositions found clearly

clearly proven againſt the foreſaid Mr *Simſon* by the ſeveral General Aſſemblies of this Church,—*Annis* 1727, 1728, and 1729:—ſuch as, "That "our Lord Jeſus Chriſt is not *neceſſarily exiſtent*; that "the *neceſſary exiſtence* of our Lord Jeſus Chriſt, is a "thing we know not; that the term *neceſſary exiſtence* is "impertinent, and not to be uſed in talking of the Trini-"ty: that the three perſons of the Trinity are not to be "ſaid to be NUMERICALLY One in ſubſtance or eſ-"ſence: That the terms *neceſſary exiſtence, ſupreme Deity,* "and the title of the *only true God*,—may be taken in a "ſenſe that includes the perſonal property of the Father, "and ſo not belonging to the Son." All which propoſitions they did, and hereby do declare to be damnable hereſies; denying the Lord that bought us, ſubverting and overthrowing one of the principal foundations of our Chriſtian faith: And to be blaſphemous indignities, done to the perſon of the eternal Son of God our Redeemer; as alſo unto the perſon of the Holy Ghoſt our Sanctifier and Comforter: Whereby theſe adorable perſons are robbed of their true and ſupreme Deity, and reduced into the claſs and rank of dependent and inferior beings. As alſo they did, and hereby do declare,—That the ſaid Mr *Simſon*, in regard of the atrocious and heinous nature of the foreſaid errors, deſerved not only ſuſpenſion from teaching and preaching; but to have been depoſed from the office of the holy miniſtry,—and excommunicated from all ſociety, communion and fellowſhip with the Church and people of God: Until he gave ſatisfying evidences of his repentance and ſorrow, for teaching and ſpreading the foreſaid dangerous errors and blaſphemies.

ARTI-

ARTICLE III. *Professor* Campbell's *errors, and the Assembly's conduct with him.*

II. A SCHEME of most pernicious and dangerous principles has been vented by Mr *Archibald Campbell*, Professor of Ecclesiastical History in the University of St *Andrews*; as is evident from the books he hath published, and from his explications and defences in the process that has been laid against him: In which the following gross errors are defended by him.

1*st*, That "the sole and universal motive to virtuous "actions is self-love, interest, or pleasure *." That "self-love is the great cause, or the first spring of all our "several motions and actions; which way soever they "may happen to be directed †." That "self-love is "universally the first spring in every rational mind; that "awakens her powers, begins her motions, and carries "her on to action ‡." That "men may refuse to wor-"ship God,—unless he presents himself favourably inclin-"ed to their interest, and studious of their happiness §." That "we are to settle it as our main purpose,—to recom-"mend ourselves to the love, esteem and commendation "of God, and of all mankind,—by our moral virtue ‖." That "self-love, as it exerts itself in the desire of univer-"sal, unlimited esteem,—is the great commanding motive "that determines us to the pursuit of virtue ¶." And that, "seeing God acts for his self-interest,—we can-"not act from any higher principle than our self-inte-"rest **."

All the above propositions are directly contrary to the word of God: In which it is expressly asserted,—that all our religious actions must proceed from a new nature, and from faith in the Lord Jesus Christ, and from a holy regard and love to God; and not from self-love or self-interest, as their first spring and principle, [Ezek. xxxvi. 26, 27. Acts xxvi. 18. John xv. 4, 5. Math. xxii. 37.

* Enquiry into the original of Moral Virtue, p. 463.

† ——— p 4.

§ ——— p. 460.

¶ ——— p. 257. 258.

‡ Enquiry, p. 101.

‖ ——— p. 273.

** ——— p. 432.

37, 39.];—and that our main purpoſe or ultimate end ought not to be the advancement of our own ſelf-intereſt, but the glorifying of God; that is, the advancement of his *declarative glory*, [2 Cor. v. 15. Rom. xiv. 7. Rom. xv. 1, 2, 3. John v. 30. John vii. 18. 2 Tim. iii. 2. to 5.]. In which places of ſcripture it is declared,—that our Lord and Saviour Jeſus Chriſt, whoſe example we are to imitate, *pleaſed not himſelf*, and ſought not *his own will*, nor his own glory; but the will and glory of his Father that ſent him: And that to be lovers of our ownſelves, that this, to love ourſelves *inordinately*,—is one of the blackeſt of crimes. And it muſt needs be an inordinate ſelf-love, when, according to Mr *Campbell*, our ſelf-intereſt or happineſs is made the chief and leading motive of our love to God: ſince, according to this *ſelfiſh-ſcheme*, we love God not for *himſelf*, or for his own ſake,—but for *ourſelves*: Whereby we prefer ourſelves to our Maker, and love ourſelves more than the adorable Creator; which may be juſtly reckoned the greateſt impiety.

It muſt alſo be obſerved, that as the declarative glory of God, or the manifeſtation of his being and the glorious excellencies and perfections of his nature,—is the chief end of God in all his works, (for *the Lord hath made all things for himſelf*, Prov. xvi. 4.);—ſo it is very groſs and abſurd in Mr *Campbell* to affirm, "That our ſelf-intereſt "muſt be the great cauſe and firſt ſpring of all our ſeve-"ral actions; and that our ſelf-love is the great command-"ing motive, that determines us to the purſuit of virtue: "And that becauſe" (as he thinks fit to expreſs himſelf) "the Deity is ſtudious of the good of his creatures from "ſelf-intereſt *." Thus he wickedly argues,—That we, in acting from our ſelf-intereſt, imitate God; and cannot act from a higher and more perfect principle. What is this elſe, but to uſurp the throne of God; and to exalt ourſelves, if not above him, at leaſt unto an equality with him? It is an ambitious aſpiring to that very thing which, through the ſubtilty of Satan, was the inlet at the beginning to our ſinful and ſhameful apoſtacy from our Maker; Gen. iii. 5. *And ye ſhall be as gods*.

But the whole ſcope and deſign of divine revelation is, to recover us from theſe ſelfiſh principles into which all

* Enquiry, p. 432.

mankind are plunged by the fall; and to bring us back to our primitive love, obedience, and subjection to JEHOVAH. And the whole word of God proclaims unto us, That as the Lord hath done all things for himself, (that is, for the manifestation of his own infinite and glorious excellencies); so the most noble imitation of God is, to love him chiefly *for himself*: And to yield subjection and homage unto him, *because he is God*; and that he may be glorified in our bodies and spirits, which are his. This is the great end and design of the whole œconomy of grace; and of the dispensation of the divine Spirit to sinners, in effectual calling and regeneration: That they may be animate and moved from this higher and more excellent spring and principle, in all the duties of their obedience to God,—and in every relative duty towards men, with whom they are associate; as is evident, not only from the above, but also from the following scriptures, [1 Cor. x. 31. and vi. 20. Mat. v. 16. Rom. xi. 36. Psal. cxv. 1. Rev. iv. 8. 11. Rev. v. 13.].

It is also evident from the word, that God's infinite perfection, and his glorious excellencies,—are the main ground and reason of our loving, obeying, and worshipping him; and not chiefly his benefits to us, and his promoting our happiness. Therefore it is blasphemy to say,—*That we might refuse to worship God, if it were not for the prospect of promoting our own happiness.* For though God allows us to pursue happiness, and though the prospect of it may be a secondary motive to our obedience; yet the scriptures declare,—That what God is in himself, or his own infinite perfection, is the primary ground and formal reason of the whole of our obedience and worship *. It must likewise be observed, that, in our best and most virtuous actions,—we can never recommend ourselves to the love, favour, and esteem of God; as Mr *Campbell* affirms: In regard his love and favour to any of his creatures, and much more to sinful men, is absolutely free. As they cannot merit his favour; so there is no motive without himself, to move him to love them.——Hos. xiv. 4. *I will love them freely.* Deut. vii. 7, 8. *The Lord did set his love upon you,—because*

* Exod. xx. 2. Lev. xix. 12. Psal. xcvi. 4. 7, 8, 9, 10. Psal. xcix. 3. 5. Psal. civ. 1, 2. Psal. cxlviii. throughout. Rom. i. 1. Rev. iv. 8. 11. Rev. vii. 10, 11. Jer. x. 6, 7. 10.

cause the Lord loved you. Rom. ix. 13. *Jacob have I loved, but Esau have I hated*: Compared with verse 11th, —*The children not being yet born, neither having done any good or evil; that the purpose of God according to election might stand, not of works but of him that calleth.* And whatever we do, we must still reckon ourselves *unprofitable servants.*

The above propositions are likewise contrary to our Confession of Faith and Catechisms: *Conf.* [chap. vi. § 7.], wherein it is asserted from the word of God,—" That " works done by unregenerate men, although for the mat " ter of them they may be things which God commands, " and of good use both to themselves and others; yet " because they proceed not from an heart purified by faith, " nor are done to a right end, the glory of God,—they " are therefore sinful, and cannot please God, or make " a man meet to receive grace from God:"—and to Larg. Cat. [*quest.* 190, 196.], and Less. Cat. [*quest.* 101, 107.]: And Larg. and Less. Cat. [*quest.* 1st.]; wherein it is said,—" That man's chief and highest end is to glo- " rify God, and fully to enjoy him for ever:"—And to Less. Cat. [*quest.* 47.]; where " the not worshipping and " glorifying the true God as God,"—is the great sin forbidden in the first commandment: And to Larg. Cat. [*quest.* 105.]; where " self-love, self-seeking,—and all " other inordinate and immoderate setting of our mind, " will, or affections upon other things; and taking them " off from God, in whole or in part;"—are affirmed, from the scriptures there cited, to be among the sins forbidden in the first commandment.

Mr *Campbell* also affirms,—That " self-interest or plea- " sure is the only standard by which we can judge of the " virtue, *i. e.* the value or goodness, of any action whatso- " ever *." That " virtue and utility, are two words sig- " nifying the same thing †." That " the intrinsic goodness " or rectitude of moral virtue, lies directly in the fitness of " it to the self-love and happiness of mankind;" and that " actions are virtuous, only as they promote self-interest ‡."

And

* Enquiry, p. 389.
—— p. 202. 389.

† Enquiry, p. 453.

And that "moral goodneſs, as well as natural, lies in "advantage and pleaſure *." And that "we like and "approve all the moral qualities that are called virtuous, "for no other reaſon but for their being good to us; *i. e.* "for the pleaſure they give us, or for their gratifying our "ſelf-love †." And that "the goodneſs of any action, "from which it is denominate moral virtue, immediately "lies in the conformity it has to our ſelf-love; while it "concurs and co-operates with this principle, in appro-"ving our being happy,—and to ſecure and promote "our well-being ‡."

Theſe propoſitions do directly contradict the holy ſcriptures: In which it is expreſsly declared,—That the law of God is the adequate and only ſtandard by which the goodneſs of actions is to be tried; and not our own ſelf-intereſt and pleaſure §. And in regard the holineſs of God is manifeſted in his law, and his ſovereign authority is interpoſed therein; the goodneſs of our actions doth immediately lie in their conformity to the holy law of God,—and in their being done by faith in Chriſt, and from a reſpect to the authority of God the Lawgiver. And there is nothing more contradictory to the whole word of God, than to aſſert,—that the goodneſs of our love to God and his Son Jeſus Chriſt, or of any act of obedience and devotion, lies directly in its fitneſs to promote our perſonal intereſt ‖.—And the above propoſitions do likewiſe contradict our Confeſſion of Faith and Catechiſm, [*Conf.* Chap. I. § 2. Chap. xvi § 1, 2. Larg. Cat. *Queſt.* 3. Leſſ Cat. *Queſt.* 2.]: where it is aſſerted,—That the ſcriptures "are given by inſpiration "of God to be the rule of faith and life;" and that they are "the only rule of faith and obedience."

Mr *Campbell* alſo aſſerts,—That "virtue depends not "on the arbitrary will of any being, but flows from the "eſſen-

* Enquiry, p. 354, 355. † Enquiry, p. 357, 358.

‡ ——— p. 319, 320.

§ Iſa. viii. 20. 2 Pet. i. 19. Pſal. cxix. 9. Deut. iv. 2. Rev. xxii. 18. Pſal. cxix. 4, 5. Prov. xxx. 6. Exod. xx. 2.—17. Deut. v. 29. Luke i. 6. Gal. iii. 10. 1 Sam. xv. 22. John xiv. 15, 21. John xv. 14. 1 John iii. 4.

‖ Pſal xlvii. 8. Heb. x. 7. Rom. ii. 12, 13, 14. Heb. x. 38. Heb. xi. 6. Gal. ii. 20. John xv. 4, 5.

"essential properties and nature of things *:" and that "God's interests are not in all respects independent on "us:" that "our happiness is advantageous to God's na-"ture:" and that "self-love determines God to be studious "of our good:" And that "God cannot but reward the "virtuous from self-love †."

These propositions are contrary to the holy scriptures: in which it is asserted,—That God himself, in the wise purpose and counsel of his own will, laid down the whole plan of the nature and relation of things; which he freely brings forth in his works of creation, providence and redemption. And though the precepts of the moral law are eternal and immutable; in regard the holiness and perfection of God's nature is such, that it cannot be his will that his creatures should do otherwise: Yet the scriptures also assert—That *God is our Lawgiver*, and affirm his absolute sovereignty and authority over us,—and consequently, that nothing can be a law to us but by his enacting; and that what he enacts must be a law to us,—whether it be a moral precept, or a thing in its own nature indifferent;—as is evident from the positive precept given to *Adam* at his creation; and from other positive commands, both under the Old and New Testaments;—which, although they were all wise and good, yet who can say that God was necessarily obliged by his own nature to enact them; and that he could not possibly have done otherwise? It is therefore grosly erroneous, to set up the nature and relation of things as a law above God himself; and to maintain, that moral good and evil flow from the essential properties and nature of things,—and not from the holiness of God's nature allenarly, together with his sovereign authority and will manifested in his law: As is evident from the following scriptures, [Eph i. 5, 11. Rom. ix. 15,—24. Rev. iv. 11.]. The above propositions are also contrary to the doctrine held forth from the word of God, [*Conf.* Chap. viii. § 1. Chap. xix. § 5. Larger Cat. *Quest.* 12.].

From the word of God, and our Confession of Faith, we are also taught,—that *creatures can merit no good from God:*—

* Enquiry, p. 37. † Enquiry, P. 429, 430, 432.

God: And that he is not obliged to reward their ſervices; and that all the rewards he has promiſed to any of them, are free and unmerited: And that they can have no fruition of God as their bleſſedneſs and reward, but by ſome voluntary condeſcenſion on his part; which he has been pleaſed to expreſs by way of covenant: As alſo, that he whoſe name is JEHOVAH hath all life, glory, bleſſedneſs and goodneſs, in and of himſelf; and ſtands not in need of any of his creatures, nor derives any glory from them. Therefore it is groſly erroneous in Mr *Campbell* to affirm as above, "That God cannot but reward the "virtuous from ſelf-love." Yea, it is blaſphemy in him to affirm,—"that our happineſs is advantageous to God's "nature; and that God's intereſts are not altogether "independent on us *."

The General Aſſembly 1736 having had Mr *Campbell's* writings under their conſideration, in which he has vented the above propoſitions; it is to be obſerved with regret, That "they find, with reſpect to the third article "concerning ſelf-love, he had declared he meant no "more,—but that *our delight* in the glory and honour of "God is the chief motive of all virtuous and religious ac-"tions: And are of opinion, that the examining and "ſtating of the matter, as has been done by the com-"mittee for purity of doctrine,—is ſufficient for caution-"ing againſt the errors that ſome at firſt ſuppoſed Mr "*Campbell* was guilty of; and do appoint that the mat-"ter reſt here." From all which, compared with the report of the committee, taken into the preamble of the act; it is very manifeſt, that the Aſſembly have *adopted* this propoſition of Mr *Campbell's* as in their opinion ſound and orthodox, *viz. That our delight in the glory and honour of God, is the chief motive of all virtuous and religious actions.* And that they have taken it up in the ſame ſenſe and meaning of the terms in which Mr *Campbell*, who delivered it, appears to have underſtood it, from his *explications* then under conſideration,—is as certain, as it is

* Luke xvii. 10. and xii. 32. Eph. ii. 5, 8. Rom. vi. 23. Job. xxii. 2, 3. and xxxv. 7, 8. Acts xvii. 24, 25. *Conf.* chap. ii. § 1, 2. chap. vii. § 1. Larg. Cat. *Queſt.* 7, 30. and from *Queſt.* 67 to 75, inclusive.

is plain from the act itſelf, that the deſign of the Aſſembly and committee (in hearing and conſidering this declaration of Mr *Campbell*'s, and the other explications he offered) was, *To do ſomething that was ſufficient for cautioning againſt the errors that ſome at firſt had ſuppoſed he was guilty of.*

But the above propoſition, conſidered in a relation to his ſcheme of principles, and his explications then under conſideration,—is manifeſtly groſs and erroneous; and is very agreeable to the ſcheme of ſelfiſh love he has laid down in his *Enquiry:* as appears from his *further Explications*, and *Remarks* on the *Report* of the committee; which, together with this ſhort declaration of his ſentiments, were laid before the Aſſembly,—as his defences in the charge laid againſt him. He concludes his defences upon this head, in his further Explications, as follows *; "I hope the reverend committee will judge, that my o-" pinion about the ſupreme motive—is in no degree an " excluſion of the glory of God from being our chief " end: and that true philoſophy juſtifies my profeſſing, as " I have done in my (firſt) explications,—That the glory " of God, or God in his glorious perfections and excel-" lencies, is our chief and our ultimate end; and our pre-" vailing deſire after happineſs in this glory of God, or in " God an infinite good, the great fountain of all life and " of all perfection,—is the ſupreme motive that excites us, " and that animates our vigorous endeavours, to attain " to him." And in his remarks on the committee's Report [page 47.], he aſſerts,—" That the agent's ſelf-love, " or a man's own happineſs, is the motive whereby he " is excited to the purſuit of ſuch ſort of (good or virtu-" ous) actions."

The matter ſtands briefly thus.—The Aſſembly have aſſoilzied Mr *Campbell* from the charge of error that ſome at firſt ſuppoſed he was guilty of; in reſpect that, as to the 3d article concerning ſelf-love, he had declared he meant no more,—but that " our delight in the glory and " honour of God was the chief motive of all virtuous " and religious actions." But if the terms of this propoſition are conſidered and compared with his defences as

* Further Expl. p. 78, 79.

as above, it will be manifeſt,—that by the *honour* and *glory* of God, Mr *Campbell* does not underſtand the *declarative* glory of God; but *God in his glorious excellencies* and *perfections*, or *God an infinite Good*: and by *our delight* in the glory and honour of God, he underſtands *our prevailing deſire after happineſs* in this glory of God,—or in God an infinite Good. And when he affirms, that our delight in the honour and glory of God is the chief motive to all virtuous actions; he underſtands,—that the agent's ſelf-love, or a man's own happineſs in this glory of God, or in God an infinite good, is the chief motive whereby he is excited to the purſuit of religious and virtuous actions: which is the ſame thing with the error that ſome at firſt ſuppoſed he was guilty of, *viz. That ſelf-love is the chief motive to all ſuch actions.*

This might be further illuſtrate from what he ſays, page 70 and 78 of his *further Explications*; and p. 40 and 48 of his *Remarks*. But the caſe is ſo plain of itſelf, and from what has been obſerved,—that nothing is neceſſary to be added; except to lament, that God has left this Church ſo far as to adopt this error: And that he ſo far deſerted ſome worthy men, as not to notice it; and teſtify againſt it in a way of proteſtation, for the honour of truth. It ſhall only be further obſerved on this head,—that no other meaning can be impoſed on the propoſition contained in Mr *Campbell's* declaration, than what is above repreſented: becauſe as he has not as yet renounced one propoſition in all his writings, but defends every one of them; ſo it is manifeſt that he pleads,—That in eying God as our laſt end, we muſt conſider him *merely as our chief good*; or the being who can fully ſatisfy our ſelf-love, and gratify all our deſires and appetites. And he makes God's benefits to us, or his promoting our happineſs, the only ground and reaſon of our loving and worſhipping him. And he plainly aſſerts,—That "ſeeing God acts for his ſelf-intereſt, "we cannot act from a higher principle than our ſelf-in-"tereſt." Yea, he confidently affirms,—That "his ex-"preſſions on this ſubject do not go higher than his ſen-"timents;" and that "his ſentiments do not go beyond "the nature of things*."

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* See Enquiry, p. 429, 101, 102, 494, 389, 432. Rep. p. 58.

A like injury has been done to truth, by the committee's judging,—"That the expreſſions objected againſt, are on-"ly *too high* on the ſide of ſelf-love: Particularly his aſſer-"ting ſelf-love to be the ſole principle, ſtandard and mo-"tive of all religious actions." And the Aſſembly's being of the opinion, "That the committee's thus ſtating the "matter is a ſufficient caution againſt error,"—has thereby reduced his ſentiments (concerning ſelf love's being the ſole principle, ſtandard and motive of all virtuous and religious actions,) to nothing elſe but to *too high expreſſions on the ſide of ſelf-love.* And error being, in the nature of the thing, a falſe propoſition or expreſſion; and an high expreſſion, in common language, being nothing elſe but a truth ſet in a ſtrong light: hereby the important truths of God, that relate to the principle, ſtandard and motive of our actions,—are left wounded and bleeding in our ſtreets.

2*dly*, Mr *Campbell*, in his diſcourſe, proving *that the Apoſtles were no enthuſiaſts*,—has done manifeſt indignity to the work of the Holy Spirit upon the ſouls of men, in their regeneration and converſion: In regard he affirms,—That "many in the world look upon theſe manifeſtations "which they think they have of the nature and excellen-"cies of God, as ſupernaturally communicated to their "minds; and take theſe inward raviſhments they feel u-"pon ſuch pretended revelations, to be all divine joys "poured in upon them by the immediate hand of God "himſelf:" and that "it is evident, beyond all reaſonable "diſpute,—that all ſuch events may poſſibly have come a-"bout in a natural courſe and ſeries of things," (he makes no exception of any, but ſuch as are of the miraculous and extraordinary kind), "without any more immediate inter-"poſing of the Divinity, than there is when a man opens "his eyes and beholds the ſun in its glory at noon-day *."

"He affirms,—That "an extravagant conceit of being "peculiarly bleſt with ſuch ſupernatural communications "from heaven, makes up the very life and ſoul of enthuſi-"aſm†." He deſcribes the enthuſiaſt to be one "who, in the "courſe of his devotion, keeps not within the compaſs of rea-"ſon‡:" whereby he makes *human reaſon*, in its preſent

 ſituation,

* Diſc. p. 2. † Diſc. p. 4.
‡ —— p. 4.

ſituation, our *only guide* in our devotion. He alſo repreſents the Enthuſiaſt to be one " who, in the courſe of his " devotion, without attending to the dictates of reaſon,— " imagines himſelf to be under the immediate influences " of heaven; and therefore concludes, that theſe things " which run ſtrongly in his mind,—are immediately im- " preſt upon him by the divine Spirit *:" and, in a ludicrous manner, repreſents it as a part of the character of the Enthuſiaſts,—That " they conſult the throne of grace, " lay their matters before the Lord, and implore his light " and direction." Theſe and the like (ſays he) " are " *terms of art* much uſed by them †."

But the holy ſcriptures expreſsly aſſert the abſolute neceſſity of a *ſupernatural work* of the Holy Spirit, for the renovation of our natures; and for manifeſting unto us, in a ſaving manner, the glorious excellencies of God in the perſon of Jeſus Chriſt. This work of the Spirit, is common to all that are effectually called, and they are every one peculiarly bleſſed with it ‡. Alſo the will of God revealed in his word, and not our own depraved reaſon,— is that rule, within the compaſs of which we are to keep in our devotion ‖. Likewiſe the ſcriptures affirm,— That an actual *influence* of the Holy Spirit is neceſſary, to enable us to walk with God in all the duties of holy obedience; and to impreſs the truths of God upon our minds §: and that it is our duty, not to *lean* to our *own underſtanding*, or reaſon; but to *conſult* the *throne of grace*,—and to lay all our matters before the Lord, and implore his light and direction ¶: And *in every thing by prayer and ſupplication*, we ought to *make* our *requeſts known unto God* **.

It.

* Diſc. p. 26. † *Ibid.* p. 10, 11.

‡ 2 Cor. iv. 6. and v. 17. Eph. i. 17, 18, 19. Pſal. cxix. 18. 2 Cor. iii. 5. 1 Cor. ii. 14. Ezek. xxxvi. 26. Rom. viii. 7. Acts xxvi. 18. Eph. iv. 18. Luke vi. 43.

‖ Heb. xi. 1, 6. Iſa. viii. 20. 2 Pet. i. 19. 1 Sam. xv. 21, 22, 23. Rom. xii. 2.

§ Rom. viii. 9, 14, 26, 27. Phil. ii. 13. 2 Cor. iii. 5. John xvi. 7, 8, 9, 14. John xv. 5.

¶ Prov. iii. 5, 6. Jam. i. 5. Pſal. xxxvii. 23. Heb. iv. 14, 15. 16.

** Phil. iv. 6.

It is alſo the received doctrine laid down in our Confeſſion of Faith and Catechiſms,—That a ſupernatural work of the Holy Spirit is abſolutely neceſſary for "enlightning our minds, ſpiritually and ſavingly to underſtand "the things of God *." And though "nothing is at "any time to be added to the ſcripture, whether by new "revelations of the Spirit or traditions of men;" yet "the inward illumination of the Spirit of God is neceſſary "for the ſaving underſtanding of ſuch things as are revealed in the word †." Alſo, it is the doctrine of our Confeſſion, agreeable to the word of God,—"That the "light of nature is not ſufficient to give that knowledge "of God and of his will which is neceſſary unto ſalvation;—which maketh the word of God moſt neceſſary; "being given by inſpiration of God, to be the rule of "faith and life:" and therefore our corrupt and depraved reaſon is not the rule and ſtandard of our devotion ‡:—And that "good works are only ſuch as God hath "commanded in his holy word;" and which "proceed "from an heart purified by faith," and "are done in a "right manner according to the word;" and "to a "right end, the glory of God:" and "that our works "(or duties of obedience) as they are good, proceed from "the Holy Spirit;"—that "our ability to do" them "is "not at all of" ourſelves, "but wholly from the Spirit "of Chriſt; and that" we "may be enabled thereunto, "beſides the graces that" we "have already received,—"there is required an actual influence of the ſame Holy "Spirit, to work in" us "to will and to do of his good "pleaſure;" and "yet" we "are not hereupon to grow "negligent,—but to be diligent in ſtirring up the grace "of God that is in" us ‖.

The General Aſſembly having had Mr *Campbell's* writings under their conſideration, it is to be lamented,—that they have *intirely overlooked* the above, and ſuch other groſs propoſitions in his book concerning enthuſiaſm; whereby

* *Conf.* chap. x. § 1. Larg. Cat. *queſt.* 67.

† *Conf.* chap. i. § 6.

‡ *Conf.* chap j. § 1, 2. xvi. § 1. Larg. Cat. *queſt.* 3. Leſſ. Cat *queſt.* 2.

‖ *Conf.* chap. xvi. § 1, 3, 5, 7. xix. § 7. xxi. § 3, 4.

whereby the ſupernatural work of the Spirit of God upon the ſouls of men is reproached, and the ſerious exerciſe of godlineſs is ridiculed:

3*dly*, Mr *Campbell* in his writings has likewiſe aſſerted,—That "men, without revelation, cannot by their natural powers find out that there is a God *:" Which propoſition directly contradicts the holy ſcriptures: in which we are taught,—That *the inviſible things of God, even his eternal power and Godhead, are clearly ſeen, being underſtood by the things that God hath made*;—and that theſe who are *without law* (*i. e.* revelation,) have *the work of the law written in their hearts*, and *do by nature the things contained in the law; their conſcience bearing witneſs, and their thoughts accuſing or excuſing one another*:—Which could not be, without ſome knowledge and perſuaſion of the being of a God; of which they had natural convictions and impreſſions, as is plain from the words of the Apoſtle juſt now mentioned. It is likewiſe evident from the ſcriptures,—that God by his works had ſo clearly manifeſted his being and exiſtence, his wiſdom, power and goodneſs; that the *idolatry* of the heathen was thereby rendered a *ſin againſt the light of nature*: and they were without excuſe; becauſe they did not ſo improve that light, which they had a natural power and ability to do, as to obtain more knowledge and veneration of their Creator and the author of their being,—according to the following ſcriptures, [Rom. i. 19, 20, 32. with Rom. ii. 12, 14, 15. Pſal. xix. 1, 2, 3. Acts xvii. 24, to 27.]

The above propoſition likewiſe overthrows the doctrine laid down in our Confeſſion of Faith and Catechiſms; which is as follows: "The very light of nature in man, "and the works of God, declare plainly that there is "a God; but his word and Spirit only, do ſufficiently "and effectually reveal him unto men for their ſalvation;"—that "the light of nature ſheweth there is a "God, who hath lordſhip and ſovereignty over all,—is "good, and doth good unto all; and is therefore to be "feared, loved, praiſed, called upon, truſted in, and ſerved,—with all the heart, and with all the ſoul, and "with all the might;"—and that "the light of nature, and "the

* Oratio, p. 26, 27, 31, 32, 33, 34. Enquiry, Pref. p. 28, 29.

" the works of creation and providence,—do so far mani-
" fest the goodness, wisdom, and power of God,—as to
" leave men inexcusable *."

And seeing the committee for purity of doctrine were of opinion, and that upon good ground,—" That this " proposition is justly exceptionable; as tending to dark-" en and render doubtful the truth of natural religion,—" and as appearing not to agree with the doctrine of the " Apostle *Paul*, nor with the doctrine of our Confession of " Faith:" There appears no manner of reason for the Assembly's dismissing it, as if it were only a *doubtful expression* or proposition, which may be *construed in an erroneous sense*; *however sound it may be in itself, or however well intended*. By which conduct of the Assembly, the cause of truth hath suffered exceedingly; in regard that, by the above proposition, the first principles of *natural religion* are attacked and subverted.

4thly, Further, Mr *Campbell* in his writings has asserted,—That " the laws of nature, in themselves, are a cer-" tain and sufficient rule to direct rational minds to happi-" ness;" and that " our observing of these laws, is the " great mean and instrument of our real and lasting feli-" city †." Which propositions do evidently contradict the holy scriptures: In which we are taught,—That the word of God is the only rule of faith and obedience; and that men cannot be accepted in God's sight, nor be intitled to future and lasting felicity, by framing their lives according to the law of nature. And though holiness be absolutely necessary to make us meet for communion with God,—both in grace here, and in glory hereafter; yet the *righteousness of Christ*, or his obedience and satisfaction, imputed to us, and received and rested upon by faith of the operation of God,—is the great mean of our blessedness and happiness begun in time, and consummate in heaven ‡.

And

* *Conf.* chap. xxi. § 1. i. § 1. Larg. Cat. *quest* 2.

† Disc. Pref. p. 5, 6.

‡ Gal. iii. 21, 22. and vi. 16. Rom. viii. 3. and iii. 20, 21. Isa. xlii. 6. Rom. x. 6, 9. Gal. iii. 11. Acts iv. 12. John xiv. 6. Eph. ii. 12. John xvii. 3. John iv. 22. 1 Cor. xvi. 22. Gal. i. 6, 7, 8. John iii. 36. Acts x. 43. and xvi. 31. Rom. iii. 22, to 28. and v. 6, 7 8 2 Cor. v. 19, 21. Eph. i. 7. Phil. iii. 7, 8, 9.

And the above propoſitions manifeſtly ſubvert the doctrine laid down in our Confeſſion of Faith and Catechiſms, *viz.* That " man by his fall having made himſelf incapable of life by the covenant of works; the Lord was " pleaſed to make a ſecond, commonly called the covenant " of grace:" that " men not profeſſing the Chriſtian religion—cannot be ſaved in any other way whatſoever, " be they never ſo diligent to frame their lives according " to the light of nature:" and that thoſe " whom God " effectually calleth, he freely juſtifieth; not for any thing " wrought in them, or done by them,—but by imputing " the obedience and ſatisfaction of Chriſt unto them, they " receiving and reſting on him and his righteouſneſs by " faith; which faith they have not of themſelves, it is the " gift of God *."

A very conſiderable injury has been done to the truths of God, by the committee's making the above propoſitions no other but *unguarded expreſſions*; and by the Aſſembly's giving it as their opinion,—" that the committee had " ſo ſtated the matter, as is ſufficient for cautioning againſt " the errors that ſome at firſt ſuppoſed Mr *Campbell* was " guilty of;"— and their diſmiſſing the ſaid propoſitions, which were under their conſideration, as is done in the cloſe of their act; as if they were only *doubtful expreſſions*, or propoſitions which may be conſtrued in an erroneous ſenſe,—however found they may be in themſelves, or however well intended:—And this, notwithſtanding it is moſt manifeſt from the expreſſions themſelves, and connection of purpoſes in the preface to his diſcourſe (in which he delivers theſe propoſitions),—and from the relation they ſtand in to the principles of the Deiſts which he there propoſes to refute; that he muſt be underſtood to ſpeak of mankind in their preſent ſituation: And that he there, and in the very next page to that in which he lays down the above mentioned propoſitions, expreſsly pleads for the neceſſity or fitneſs of revelation,—only to give a ſufficient information of the laws of nature, in their full compaſs and latitude; and of all things neceſſary to work upon the paſſions of men, and to engage them to purſue and obſerve them: And that in his Enquiry (page 221.) he aſſerts,—

that

* *Conf.* chap. vii. § 3. x. § 4. xi. § 1. Larg. Cat. *queſt.* 60, 73.

that " the sentiments of all fair and honest enquirers do " certainly agree, in all important points of religion that " are of common concern; to which the common parent " of mankind has proportioned the common understand- " ing of human nature:" And that he has not yet confessed one blunder or impertinence, in the way he has taken of managing the arguments against the Deists,—or the concessions he has made them; or retracted any one of his propositions or expressions, but defends them all most keenly: And that any declarations he has made, from which the Assembly or committee would infer,—that it is not his meaning that a supernatural revelation of a Saviour and faith in him are superfluous, and not necessary to the happiness of fallen man, (as to which heretics have been abundantly liberal, and with the greatest cunning and artifice, —on occasion of warping in their own errors, or screening themselves from danger,)—must necessarily be understood in an agreeableness to, and consistency with all these other unsound propositions to which he tenaciously adheres. From all which it is very manifest, that these propositions, as they are laid in his writings, and were under the Assembly's consideration,—are most dangerous, unsound, and erroneous: And that the Assembly, by their conduct in this matter,—have given a deep wound to the cause of truth, which cannot enough be regreted and lamented.

5*thly*, Further, Mr *Campbell* in his writings has asserted, —That " the Apostles do not seem to have had any noti- " on of our Saviour's *divinity*, at the time of his crucifixi- " on:" And that " they did not apprehend him under " that character in which he is represented to us by the " Apostle *John*, in the first chapter of his gospel,—and by " *Paul* in his epistles; before they began their public " ministry *:"—That the Apostles, being " violently pre- " possessed in favour of a worldly kingdom," looked upon the carrying it on as the only end of the Messiah's coming to the world; and " expected this, and this only from " him †:"—And that the Apostles, in the interval betwixt Christ's death and resurrection, " were greatly offended " at him in their hearts; as being, in their opinion, a " downright cheat and deceiver,—who had once flattered " them

* Disc. p. 31, 53. † Disc. p. 33. 53. and Preface, p. 22.

" them with mighty hopes, but now had left them under " all the agonies of ſhame and diſappointment:" And, that " they all looked upon him as an impoſtor *."

All the above propoſitions do directly contradict the holy ſcriptures; in which it is expreſsly affirmed,—That the diſciples and followers of Chriſt beheld him in the glory of his divine perſon; they *beheld his glory, the glory as of the only begotten of the Father, full of grace and truth*,—and that even while he dwelt among them, in the days of his humiliation: That they looked upon him to be the *Meſſiah*, the *Son of the living God;* a diſcovery which *fleſh and blood* (that is, human reaſon) had not made to them, but the *Father:* That they expected heaven and eternal life from him: That *religious worſhip* was claimed by him, and paid to him, while he tabernacled among them: That all the diſciples declared their faith of his *Omniſcience:* and that one of them, in preſence of all the reſt, before they entered on their public miniſtry,—profeſſed his faith in him as *his Lord* and *his God*. And therefore it is moſt falſe and groſsly erroneous to ſay,—" That the Apoſtles " had no notion of our Lord's divinity, before they began " their public miniſtry; and that they expected nothing " from him but a temporal deliverance †." And the ſcriptures likewiſe aſſert,—That our Lord Jeſus Chriſt had *manifeſted* his Father's *name* to his diſciples; that is, all the purpoſes of his grace, as centring in himſelf the Mediator: That they had *received* his words. and knew thereby that he *came out from the Father*, and *believed* that the Father had ſent him ‡: And that they conſidered their Lord as the *Meſſiah, of whom* Moſes *in the law and the prophets did write* ‖: And that they looked upon him, in the very interval betwixt his death and reſurrection,—to be *a prophet mighty in deed and word before God and all the people* §. And alſo, that the *faith* of none of them, no not of Peter, did fail ¶. And therefore it is moſt falſe and groſsly erroneous

* Preface to Diſc. p. 21, 23.

† John i. 14. Mat. xvi. 16, 17. John vi. 68, 69. and xiv. 1. Mat. ii. 2, 11. John ix. 35. to 38. John xvi. 30. and xxi. 17. and xx. 28.

‡ John xvii. ‖ John i. 41, 45. § Luke xxiv. 19.

¶ Luke xxii. 32.

ous to ſay,—that the apoſtles, in the interval betwixt Chriſt's death and reſurrection, looked upon their Lord and Maſter as a *downright* cheat and impoſtor.

The above propoſitions are likewiſe contrary to the doctrine laid down in our Confeſſion of Faith and Catechiſms, *viz.* That "the Father, the Son, and the Holy Ghoſt,—"are the One only, living, true and eternal God; the "ſame in ſubſtance, equal in power and glory *:" That "Chriſt the Mediator is very God and very man, of one "ſubſtance, and equal with the Father;" and that "the "benefits of his redemption were communicated unto the "elect in all ages from the beginning of the World,—in "and by theſe promiſes, types, and ſacrifices wherein he "was revealed †: That "they whom God hath effectually "called, can never totally fall away from the ſtate of grace; "but ſhall certainly perſevere therein to the end ‡:" And that, though "the Catholic Church hath been ſometimes "more, ſometimes leſs viſible;" yet "there ſhall be al-"ways a Church on earth, to worſhip God according to "his will ||."

The cauſe of truth hath ſuffered exceedingly, and received a deep wound; from the Aſſembly's giving it as their opinion,—That the above ſentiments vented by Mr *Campbell*, "contain only his conjectural opinion concern-"ing the inward ſentiments of other men; and that our "Confeſſion and Catechiſms teach nothing concerning "theſe matters;" As alſo, that his deſign was,—"to give "the greater ſtrength to his argument, for vindicating "the Apoſtles from enthuſiaſm:"—And their diſmiſſing theſe groſs and erroneous propoſitions as *doubtful expreſſions only*, which may be conſtrued in an erroneous ſenſe; however ſound they may be in themſelves, and however well intended.

This their conduct cannot be enough lamented, if it is conſidered,—that the above propoſitions are hereby purged of all manner of falſhood or unſoundneſs in themſelves; ſeeing what is falſe in itſelf, can give no ſtrength to an argument; Nor can it be the leaſt excuſe for a man's venting

* *Conf.* chap. ii. § 1, 3. Larg. Cat. *queſt.* 9.
† *Conf.* chap. viii. § 2: 6.
‡ *Conf.* chap. xvii. § 1.
|| *Conf.* chap. xxv. § 4, 5.

ting unſound propoſitions, that he deſigned by them to give ſtrength to his argument. That theſe propoſitions contradict the holy ſcriptures, has been ſhown in the above paſſages that have been cited; and this is enough to determine them to be unſound and erroneous. But, if the ſtrain and general deſign of the ſcriptures is conſidered, they may be ſaid to contradict the whole word of God; as well as every chapter of our Confeſſion of Faith. For it is a thing moſt certain, that if the apoſtles of Chriſt, (who conſtantly attended his miniſtry,—of whom the greateſt things are ſaid of all others, as to their proficiency by their inſtruction *; and to whom he expounded all things privately, that he ſpoke openly in parables);—if theſe however had no notion of his *divinity*, and expected nothing but a *temporal deliverance* from him,—and, in the interval betwixt his death and reſurrection, looked upon him as a cheat and impoſtor; no better opinion can be juſtly maintained of any then living.——And it may be given up to Mr *Campbell*, That one may be a true believer (for ſuch were all his diſciples except Judas) who doth not yet believe the divinity of the Son of God; and conſequently, that the Church may be conſtitute of a company of infidels under a chriſtian name;—which is very agreeable to the *Socinian* and *Deiſtical* ſchemes: It may be likewiſe given up to him,—That one may have a true and ſaving faith, as the diſciples certainly had; and yet fall totally away from the ſame, into the groſſeſt infidelity;—for groſſer cannot be imagined, than that all the diſciples ſhould look upon their Lord as a downright cheat and impoſtor:—Both which are contrary to the above paſſages of the Confeſſion, and the ſcriptures theſe articles are founded upon. And from Mr *Campbell's* above principles it follows,—that [John i. 14.], and all the other declarations and confeſſions that the Apoſtles in the days of his humiliation made,—concerning their faith of his true, proper, and ſupreme Deity; are nothing to the purpoſe: and that no argument can be drawn for the ſame, from any ſuch declarations and confeſſions that are recorded in the four goſpels.

All

* John xvii 6, 7, 8.

All the above-mentioned are some of the many dangerous expressions and propositions, that ly scattered through Mr *Campbell's* writings. And this *Presbytery* taking into their serious consideration,—the dishonour that is done to God, the injury that is done to his truths, by all the foresaid propositions; and also considering, that many may be in danger of being tainted with the same, in this day of general apostasy and defection from the truths of God: Therefore, and for all the several grounds and reasons above condescended upon,—They did, and hereby do CONDEMN all and every one of the foresaid propositions maintained and defended by the said Mr *Campbell*; as contrary to the word of God, our Confession of Faith and Catechisms: —particularly his affirming, That "the sole and universal motive to virtuous actions is "self-love, interest or pleasure:" That "self-love is the "great cause, or the first spring of all our several actions "and motions; which way soever they may be directed:" and that "it is universally the first spring in every rational mind, that awakens her powers; begins "her motions, and carries her on to action:"—whereby the vitals of practical religion are attacked and undermined. Also, his asserting,—That *self-love is the only standard, measure and rule of all virtue and religion; and of all our several actions and motions, which way soever they may happen to be directed*;—and, That "self-interest or "pleasure is the only standard by which we can judge of "the virtue, (*i. e.* the value and goodness) of any action "whatsoever:" That "moral virtue flows from the essential properties and nature of things:" That "God's "interests are not in all respects independent on us;" That "our happiness is advantageous to God's nature;" and, That "self-love determines God to be studious of "our good;" and, That "he cannot but reward the virtuous from self-love." By all which the authority of God, the great lawgiver, is disparaged: His self-sufficiency

is blasphemously impugned; and he is made a debtor to his creatures, being necessarily obliged to reward their service and obedience.—Likewise his representing as *Enthusiasts*, all who pretend to have *obtained supernatural manifestations of the nature and excellencies of God*, that are not of the extraordinary and miraculous kind; and "who "imagine themselves, in the course of their devotion, to "be under the influences of heaven;"—and that "consulting the throne of grace, laying all our matters before "the Lord, and imploring his light and direction,—are "terms of art much used by Enthusiasts:" By all which the work of the Holy Spirit on the souls of men in effectual calling, and the spiritual exercises of all such as are exercised to godliness,—are reviled, traduced, and reproached. Also his affirming,—That "men cannot by their natu-"ral powers, without the aid of revelation, find out that "there is a God:" Whereby the first principles of natural religion are wickedly attacked. Likewise, his affirming,—That "our observing of the laws of nature, is the "great mean or instrument of our real and lasting felici-"ty;" and that "the laws of nature in themselves are a "certain and sufficient rule to direct rational minds to "happiness;—however revelation be fit or necessary, to "give sufficient information of the laws of nature in their "full compass and latitude; and of all things necessary "to work upon the passions of men, to engage them to "pursue and observe them:" Whereby the peculiar truths of the gospel, concerning the person and mediation of Christ and the whole work of the Spirit, are wickedly subverted; and such a *sufficiency* is ascribed to *natural religion*, as gives up the cause of truth to *Deists* and *Socinians*. And likewise his affirming,—That the *Apostles* of our Lord, before his resurrection, *knew not his divinity*: and that *they expected nothing from the* Messiah, *but a worldly kingdom or a temporal deliverance*; and that, in the interval betwixt his death and resurrection, *they looked upon him as a cheat and impostor*:—Whereby the doctrine of the perseverance of the saints is subtilly undermined; and the arguments drawn for the Deity of the Son of God, from the declarations and confessions made by the disciples

in

in the days of his humiliation, are wholly enervate. And the PRESBYTERY did, and hereby do declare,—That all the above propositions, tenets and principles, maintained and defended by Mr *Campbell*,—are contrary, as said is, to the word of God and our Confession of Faith and Catechisms: And that they are gross, dangerous, and pernicious errors.

And in regard that the late General Assembly have neither censured the broacher and venter of the above dangerous errors, nor condemned any one of them; but have dismissed the process against him, by declaring,—"That the examining and stating of the matter, as was "done by the committee for purity of doctrine, is sufficient for cautioning against the errors that some at first "supposed Mr *Campbell* was guilty of;" without giving any formal judgment or sentence upon the said committee's report: And in regard the committee in their said report, and the Assembly in their act and sentence,—declared that *they are satisfied*, Mr *Campbell has a sound meaning*, in the several propositions they had under their consideration;—and particularly, that they are satisfied with the explication he gave of the article concerning self-love; namely, "That he meaned no more, but that our delight "in the glory and honour of God was the chief motive "of all virtuous and religious actions:" And this proposition, now *adopted* by the Assembly, being the very same with Mr *Campbell's* above condemned principle; "that self-love is the great cause or the first spring of all "our several motions and actions, which way soever they "are directed:" Therefore this *Presbytery* did, and hereby do declare, for the grounds and reasons above condescended upon,—That the foresaid proposition, adopted by the Assembly, is a gross and dangerous error. And this Presbytery likewise considering,—That it is the duty of the judicatories of the church to proceed in a regular course of process, and in the due exercise of discipline, against erroneous and heretical seducers; according to the rule and direction given

given by the Apoſtle, *An heretic after the firſt and ſecond admonition reject:* And in regard the Aſſemblies of this Church have never put a libel into the ſaid Mr *Campbell's* hands, in order to reclaim him from the groſs and dangerous errors he has fallen into; or for rejecting and caſting him out, if found obſtinately adhering to his dangerous principles and tenets: Therefore they did, and hereby do declare, That the whole conduct of the laſt Aſſembly, in diſmiſſing this affair in the manner above narrated,—is a deep wound given to truth, and a lamentable ſtep of defection; and may be juſtly reckoned amongſt the ſigns, grounds, and cauſes of the Lord's indignation againſt this whole Church and land.

ARTICLE IV. *Another* attack *upon Scripture-doctrine.*

III. THE ſcripture doctrine of this and all the reformed Churches is ſubtilly undermined, and wickedly ſubverted,—in a print lately publiſhed, under the title of *The Aſſembly's Shorter Catechiſm reviſed and rendered fitter for general uſe*: In regard the Reviſer, by the ſeveral omiſſions, alterations and additions he has thought fit to make in the Aſſembly's Catechiſm,—not only ſhakes the pillars of our reformation from Popery; with reſpect to the ſcriptures, as the only rule of faith and practice,—and the doctrines concerning juſtification, the ſacrament of our Lord's ſupper, and the juſt deſert of every ſin;—but alſo boldly ſtrikes at the whole ſcheme of divine revelation, contained in the ſaid Catechiſm; by caſting the ſame into ſuch a ſhape and mould as is very agreeable to the *Deiſtical*, *Arian*, *Socinian* and *Arminian* ſchemes. Hence the doctrines taught in the Aſſembly's Catechiſm, concerning the holy ſcriptures being the *only* rule of faith and practice; concerning the holy Trinity, and the decrees of God; concerning the covenants of works and grace; together with original ſin, and its effects upon mankind,—and the evil nature and deſert of all ſin, as contrary to the authority and holineſs of God: alſo the doctrines concerning the

the perſon of Chriſt,—his two diſtinct natures, and their perſonal union; concerning the nature, end and deſign of his ſufferings,—as a real and proper ſatisfaction to the juſtice of God; concerning ſpecial grace,—and the peculiar and ſupernatural energy of the Holy Spirit in the application of the purchaſed redemption, in our converſion and effectual calling: likewiſe the doctrines concerning the perſeverance of the ſaints, and the perpetual obligation of the whole moral law;—(eſpecially when the obligation to obedience is not derived by the Reviſer from the authority of God as he is JEHOVAH, whoſe perfections are infinite and whoſe dominion is over all; but only from the ſpecial and peculiar benefits received from him): Together with the doctrine contained in the Catechiſm, concerning the regard that Chriſtians ſhould pay to the firſt day of the week as our Chriſtian Sabbath:—All theſe ſcripture doctrines concerning the above particular heads, as they are plainly laid down in the Catechiſm, are ſubtilly and wickedly ſubverted by the Reviſer.

This PRESBYTERY would not have taken ſuch particular notice of the foreſaid *Catechiſm reviſed;* were it not that the ſcheme of doctrine delivered in it is not only adapted, but very agreeable to the corrupt and depraved taſte of the preſent age. And they cannot but obſerve it with regret, that revealed religion is ſo much deſpiſed by many; and that the holy ſcriptures are little regarded, and the law of nature cried up as ſufficient to direct men to true felicity and bleſſedneſs: And the ſupernatural operation of the Spirit, and his peculiar energy in the converſion of ſinners,—are burleſqued. And many who profeſs ſome regard to revealed religion, according to the Reviſer's ſcheme,—deſpiſe the neceſſity, truth, and excellency of the ſatisfaction of Chriſt; and the neceſſity of the imputation of his righteouſneſs for our juſtification in the ſight of God; Together with the abſolute need there is of the renovation of our natures by ſupernatural grace, and of a vital union with Chriſt; in order to the bringing forth the fruits of holineſs,—in heart, life, and converſation. Yea theſe, and the like doctrines, appear to be nauſeous to not a few,—whoſe character and profeſſion obliges them to publiſh and recommend them: When inſtead of the ſpecial and

peculiar

peculiar doctrines of the goſpel, (that concern the perſon, offices, and mediation of Chriſt,—ſalvation by the free grace of God, and the ſupernatural energy of his Spirit); mens *ſincere endeavours* are, according to the Reviſer's ſcheme, cried up,—either as concurring with the Spirit of God in regeneration and effectual calling, or as pre-exiſtent conditions unto the application of the purchaſed redemption;—and the holy Spirit of God is only regarded as an aſſiſtant and help unto us, in theſe our ſincere endeavours. Faith, repentance, and what they call ſincere obedience, —are preached, as the ground of our right and title to life and happineſs: And, inſtead of enforcing duties of obedience to the law from goſpel principles and motives, a ſcheme of morality is taught which has *ſelf-intereſt* for its principal and leading motive; and that has little or no reſpect to Chriſt, as its author and ground of acceptance,—or to the glory of God as its end.

ARTICLE V. *The* negligence *of the General Aſſemblies concerning Error.*

IV. ALTHOUGH the above dangerous and pernicious errors have been broached, and are ſpreading through this Church and land: Yet the ſtandard of a plain and faithful Teſtimony has not, to this day, been lifted up againſt them; for the honour of Chriſt, and the vindication of his injured truth. This *ſinful negligence* and omiſſion of the judicatories of this Church, in a matter of ſuch importance, (wherein the honour of God, the glory of the Redeemer, the maintainance and preſervation of the purity of doctrine,—and conſequently, not only the ſouls of the preſent, but alſo of the riſing generation, are all ſo deeply concerned); may be reckoned one of the moſt grievous *and weighty grounds and cauſes of the Lord's indignation and wrath, againſt this whole Church and land.*

As for inſtance, when reports were ſpread at firſt concerning Mr *John Simſon* his teaching and venting error; the late reverend and worthy Mr *James Webſter*, having taken notice of the ſame in the preſbytery and ſynod whereof he was a member, and they refuſing to give their concurrence therein,—he tabled the affair before the General Aſſembly 1714, deſiring them to take trial thereof as their proper province,

province. But the ſaid Aſſembly were ſo far from aſſiſting him in this matter, that they appointed the ſaid Mr *James Webſter*, or any who will join with him in charging Mr *John Simſon* profeſſor of divinity at *Glaſgow* with error,—to table their complaint before the preſbytery where he lives: Allowing any perſon or perſons who are willing, to give Mr *Webſter* aſſiſtance in point of form; but declaring that, if they engage with him in that cauſe, they ſhall be accounted libellers*.

Accordingly, Mr *Webſter* having libelled Mr *Simſon* before the preſbytery of *Glaſgow*, and the ſaid Mr *Simſon* having given in his ſubſcribed anſwers and defences; wherein are contained the above mentioned dangerous and erroneous propoſitions: The proceſs was brought before the Aſſembly 1715, who appointed a committee to take trial of the caſe; continuing the load and weight of the proſecution upon Mr *Webſter*, as the party purſuing and accuſing. In like manner the Aſſembly 1716 continued the proceſs in the ſame channel, till it was concluded by the Aſſembly 1717: Who, inſtead of condemning particularly the groſs and dangerous errors owned by Mr *Simſon*, and inflicting due cenſure upon him; did not ſo much as rebuke him for venting the ſame:—Although they were ſo far convinced of the truth of the libel againſt him, that by their act they find,—"That he had vented ſome opi-
" nions not neceſſary to be taught in divinity, and that had
" given more occaſion to ſtrife than to the promoting of
" edification; and that he had uſed ſome expreſſions that
" bear, and are uſed by adverſaries in an unſound ſenſe;
" —and that he had adopted ſome hypotheſes, different
" from what are commonly uſed among orthodox divines,
" that are not evidently founded on ſcripture,—and tend
" to attribute too much to natural reaſon and the power
" of corrupt nature; which undue advancement of reaſon
" and nature, is always to the diſparagement of Revelation
" and efficacious free grace: Therefore they prohibit and
" diſcharge the ſaid Mr *Simſon* to uſe ſuch expreſſions;
" or to teach, preach or otherwiſe vent ſuch opinions,
" propoſitions or hypotheſes as aforeſaid."

* See *Index* of unprinted acts of Aſſembly 1714.

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This extenſive lenity, or rather ſinful remiſſneſs and ſlackneſs,—in not inflicting due cenſure upon one who had given ſuch evident diſcoveries of his corrupt and erroneous principles, and whom it was unſafe to truſt any more with the education of youth for the holy miniſtry,—encouraged him to go on in venting and teaching his pernicious errors; till at length, in a way of righteous judgment from the Lord on this ſinful and lukewarm Church,—he is ſo far left of God, as to attack and impugn the Supreme Deity of the great God our Saviour. And though it was found clearly proven by the ſeveral Aſſemblies who had this proceſs under their conſideration, That he had vented and taught the above-mentioned propoſitions; whereby he attempted to diveſt the Son of God of his true and Supreme Deity, and thereby blaſphemed that *name which is above every name:* Yet the concern of this Church for this foundation-truth, did riſe no higher than a bare *ſuſpenſion* of the *blaſphemer* from teaching or preaching,—and the exerciſe of any eccleſiaſtical power and function; leaving the door open, to another Aſſembly to relax him from the ſaid ſentence.

In like manner, during the dependence of the foreſaid proceſs, the Committee of Aſſembly found it clearly proven,—that he had contraveened the injunction of Aſſembly 1717, in venting the dangerous errors which they had diſcharged him to teach: Yet the Aſſembly 1729 concluded the proceſs againſt him, without taking any notice of theſe groſs errors. And though there is juſt ground to fear that too many are tainted with them, whereby the purity of doctrine is in the greateſt danger; yet no regard is had to theſe things, but all is paſſed over by our Aſſemblies ſince that time with a profound ſilence: Except what was done by the Aſſembly 1736, in their *act concerning preaching;* wherein ſeveral weighty and important truths are aſſerted,—and ſeveral neceſſary and ſeaſonable directions are given, both to Miniſters and Preachers. Yet the many groſs and dangerous errors, vented and taught by Mr *Simſon*, are never particularly condemned; neither is there any plain and faithful warning emitted againſt them. Alſo, the foreſaid Aſſembly, in diſmiſſing

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Mr *Campbell's* affair by an after act, in the manner that is already obſerved,—have ſo far enervate and weakned their own act about preaching; that the good effects thereof, which otherwiſe might have been hoped for, cannot be now expected.

The above omiſſion of our General Aſſemblies concerning doctrine, muſt be reckoned the more culpable,—in regard they have been frequently addreſſed, by repreſentations and inſtructions from ſynods and preſbyteries, (and alſo from Miniſters and Elders, and people through the land); repreſenting the neceſſity of a particular condemnation of the ſeveral dangerous errors and blaſphemies vented by Mr *Simſon*,—and that a ſolemn warning might be emitted, diſcovering the evil and dangerous tendency of the ſame: Yet nothing of this kind is done. And though it be a debt which one generation owes to another, to tranſmit the truths of God in their purity to poſterity; and to deliver off their hand to the riſing generation, theſe truths that are particularly aſſaulted and oppoſed,—with ſome more peculiar and ſolemn teſtimony unto them: Yet injured truth continues to ly wounded and bleeding in our ſtreets, without juſtice done her by the Church repreſentative: To whom it belongs in a ſpecial manner to publiſh and declare, to uphold and defend all the truths of God delivered in his word; againſt open and avowed enemies, or ſecret underminers of the ſame. And therefore the above ſinful omiſſion muſt needs be reckoned an injury doen to truth; an injuſtice done to our poſterity: And of a very dangerous tendency towards the hardening of ſuch as may be tainted with the above errors, as well as opening a door for the ſpreading of this corrupt leaven among others.

ARTICLE VI. Other *public Evils, ſince the Acceſſion* of GEORGE I.

V. BESIDES the above mentioned pernicious *errors*, which like a flood have overſpread this Church, —particularly ſince our deliverance from the late unnatural and wicked *rebellion*; and which were never the ſin nor

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trial of the Church of *Scotland*, in any of our former periods of apoſtaſy and defection ;—our declinings and backſlidings have increaſed ſince that time, by the ſeveral dangerous thruſts and wounds we have given with our own hands to our preſbyterian church-government and diſcipline ; whereby our ruin and deſtruction, if mercy prevent not, is like to proceed from ourſelves : Of which the following particular inſtances are offered.

1. No due caution and care has been taken in licenſing young men, as *probationers* for the holy miniſtry ; nor a ſuitable regard had to the qualifications, required in the ſcriptures and acts of our General Aſſemblies,—of ſuch as are to be employed in preaching the goſpel. Hence it is come to paſs that many have been licenſed, who, by their general and looſe *harangues* in the pulpit, diſcover their ignorance of Chriſt and him crucified ; and their eſtrangement from the power of godlineſs : while there is as little of Chriſt to be found in their ſermons, as in the ſyſtems of heathen morals.

2. The corrupt and *undue entry* of many into the holy miniſtry, is another of the public ſins and epidemic evils of the preſent time. The *acceptance of preſentations* has become faſhionable, for ſeveral years bypaſt ; and, inſtead of giving a check to this corrupt courſe and practice, the judicatories of the Church have ſo far encouraged the ſame,—that the ſettlement of preſentees has been appointed, when almoſt the whole pariſh was diſſenting and reclaiming ;—contrary to the word of God, and the laudable acts and conſtitutions of this Church founded thereon : Yea, ſettlements have been appointed in a very arbitrary manner over deſſenting congregations, even when there was no preſentation in the caſe. And when preſbyteries concerned have refuſed to proceed to ſuch violent ſettlements, *committees* have been appointed by the *commiſſion* ; and inveſted with a preſbyterial power, to try and ordain men to the holy miniſtry. And likewiſe, many congregations through the land are ſtill groaning under the weight of ſuch arbitrary and violent intruſions : And neither the intruded, nor ſuch as have had an active hand in the intruſion,—give any evidence to this day of their repentance

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and ſorrow for the violence they have done to the flock and heritage of God, who are thereby ſcattered and broken.

3. The conduct of the General Aſſemblies of the Church has not been equal and *impartial* in matters of doctrine: As for inſtance, in the caſe of Mr *John Simſon*. The proceſſes carried on againſt him were kept ſeveral years in dependence before the judicatories. And paticularly the laſt proceſs, which concerned his impugning the *Supreme Deity* of the *Son of God*,—was tranſmitted to the ſeveral preſbyteries of this Church by the Aſſembly 1728; that their judgment might be reported to the enſuing Aſſembly, about the cenſure that was due to the ſaid Mr *Simſon:* Though the evidence was ſo clear, that the diſcipline of the Church ſhould have been ſummarily exerciſed upon him.—But the General Aſſembly 1720, condemned a bundle of propoſitions containing important matters of doctrine; when the affair had been under the conſideration only of two different meetings of that Aſſembly, and a committee of the whole houſe.

This very ſudden ſtep of the ſaid Aſſembly occaſioned a *repreſentation* to be given in to the Aſſembly 1721, by ſeveral Miniſters of this Church; bearing,—That it appeared to them, that many goſpel truths were wounded by the foreſaid condemnatory act and ſentence: And the Aſſembly 1722—ſaw themſelves obliged to explain and declare their minds at length, concerning theſe important doctrines then upon the field; in the terms and expreſſions uſed in our Confeſſion of Faith and Catechiſms. But ſtill a wound was given to truth, by the act of the foreſaid Aſſembly 1720 relating to doctrine: Particularly by their condemning as erroneous the two following propoſitions, —"That, as the law is the covenant of works, believers "are wholly and altogether ſet free from it;" and, "That believers are ſet free, both from the commanding "and condemning power of the covenant of works." Though both theſe propoſitions are evident from the word of God, and expreſly contained in our Confeſſion of Faith *; yet the ſaid Aſſemby thought fit ſummarily to condemn them. As this ſudden and precipitant ſtroke, at that ſpiritual

* *Conf.* chap. xix. § 6. Larg. Cat. *queſt.* 97.

ritual freedom and liberty wherewith the Son of God hath made his people free,—could not but be affecting to many Miniſters and Chriſtians through the land, as well as to the foreſaid Miniſters; ſo the Aſſembly 1722 found themſelves obliged to declare,—" That it is a precious goſpel " truth, That believers are free from the law as it is a " covenant of works:" Yet it is matter of regret, that the credit of acts of Aſſembly is ſo much ſtood upon,—that the Aſſembly 1722 did not repeal that act and deed of the Aſſembly 1720; whereby, what they themſelves owned to be a precious truth, is in expreſs terms condemned.

4. Several *arbitrary* acts and deciſions have been framed and paſſed by the General Aſſemblies of this Church; whereby the government of the houſe of God has been undermined, and the diſcipline ſinfully perverted: Such as the act of Aſſembly 1732, concerning the planting of vacant Churches; which lodges the deciſive power of electing Miniſters in a conjunct meeting of elders and heritors,—no other qualification being required of the ſaid heritors but their being Proteſtants, however much diſaffected to the government both in Church and State. Again, the Aſſembly 1733 rebuked and admoniſhed Mr *Erſkine* at their bar,—for impugning ſeveral act of Aſſemblies and proceedings of church-judicatories, in his ſermon at the opening of the ſynod of *Perth* and *Stirling*; that is, for teſtifying againſt the act of Aſſembly 1732, and other violent proceedings of judicatories at that time. And when he, with other three Miniſters, proteſted againſt the ſaid ſentence for their own juſt and neceſſary exoneration; high cenſures were threatned, and actually inflicted upon them; becauſe they had not freedom to retract their proteſtation, and profeſs their ſorrow for the ſame,—as required by the ſaid Aſſembly: Whereby two ſinful and unwarrantable *terms* of miniſterial communion were impoſed: —Firſt, *That no Miniſter of this Church ſhould teſtify from the pulpit, againſt acts of Aſſembly and proceedings of Church-judicatories;* even though they were ſuch as had a direct tendency to undermine our conſtitution: Secondly, *That no Miniſter or Member of this Church ſhould* PROTEST, *for their own exoneration, againſt acts, ſentences or deciſions of the ſupreme judicatory;* even though they ſhould nearly

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affect the public cauſe of God, and reſtrain miniſterial freedom and faithfulneſs (as was the preſent caſe) in teſtifying againſt the ſins and defections of a backſliding Church.

Further, the ſaid Aſſembly, by another act,—diſcharging the Miniſters of the preſbytery of *Dunfermline*, under pain of the higheſt cenſure, to admit any of the pariſh of *Kinroſs* to ſealing-ordinances without the permiſſion of the preſent incumbent, who was intruded upon them,—impoſed another *ſinful term* of miniſterial communion upon the Miniſters of this Church; whereby they are *bound up* from diſpenſing ſealing-ordinances, under pain of the higheſt cenſure, to ſuch of the Lord's people as have not freedom to ſubmit to the miniſtry of intruders: And thereby likewiſe impoſed a new and unwarrantable term of Chriſtian communion; when all ſuch as cannot own intruders to be their lawful paſtors, are actually excommunicated from ſealing-ordinances;—which is a plain homologating of a piece of tyranny which was exerciſed in the former perſecuting period; this being one of the grounds of peoples withdrawing from Prelatic incumbents, that they were intruded upon them without their call or conſent.

5. Tho' the Aſſembly 1734 did repeal the act of Aſſembly 1732 anent the ſettlement of Miniſters; yet the ſaid act was not condemned as contrary to the word of God: And the conſtitutions of this Church, contained in her books of diſcipline and acts of former Aſſemblies; particularly act of Aſſembly at *Glaſgow* 1638,—"diſcharging "any perſon to be intruded in any office of the kirk, "contrary to the will of the congregation to which they "are appointed." And though ſome ſtop was put by the foreſaid Aſſembly, to the violent meaſures and proceedings of ſome former Aſſemblies and their commiſſions: Yet the act of Aſſembly 1733, (reſtraining miniſterial freedom and faithfulneſs, and cenſuring the Miniſters and members of this Church—for proteſting for their own exoneration againſt ſuch deciſions of the General Aſſembly as are prejudicial to the cauſe and intereſt of Chriſt in this land), ſtands to this day unrepealed; as alſo the act of the ſame

Aſſembly

Aſſembly with reference to the preſbytery of *Dunfermline*.—excommunicating both Miniſters and members of this Church, in caſe they do not either concur with or ſubmit to the miniſtry of intruders. Nor is it any apology for a ſinful act or deciſion, whereby a Church is involved in the guilt of tranſgreſſing the ordinances and inſtitutions of the Lord,—that there is a connivance at the contrary practice.

6. All the above-mentioned ſteps of defection and apoſtaſy, are followed with many evident ſigns and cauſes of the Lord's departure; ſuch as abounding profanity, impiety, and the vileſt immoralities of all ſorts,—wherewith the land is greatly polluted: The profane diverſions of the ſtage, together with night aſſemblies and balls, theſe ſinful occaſions of wantonneſs and prodigality,—are encouraged and countenanced in the moſt conſiderable cities of the nation.—Likewiſe an *idolatrous picture* of our Lord and Saviour Jeſus Chriſt, was well received in ſome remarkable places of the land *. And though popiſh errors and deluſions abound more and more, and the abominable idolatry of the *maſs* is openly frequented in many corners of this land; yet no proper nor effectual remedies are applied againſt this growing evil: And particularly, church-diſcipline is not duly exerciſed againſt Papiſts; according to former laudable acts and conſtitutions of this Church. And of late, the *penal ſtatutes* againſt *witches* have been repealed; contrary to the expreſs letter of the law of God, *Thou ſhalt not ſuffer a witch to live* †:—*There ſhall not be found among you any one that maketh his ſon or his daughter to paſs through the fire; or that uſeth divination, or an obſerver of times, or an enchanter, or a witch, or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer: For all that do theſe are an abomination to the Lord: And becauſe of theſe abominations, the Lord thy God doth drive them out from before thee* ‡.

Alſo,

* This was a large *Crucifix*, or a pretended fine Picture of our Lord upon the Croſs; which had been very lately carried about by a Romiſh Miſſionary for a ſhow.

† Exod. xxii. 18. ‡ Deut. xviii. 10, 11, 12.

Alſo, the common impreſſions of God are in a great meaſure worn off the ſpirits of men; the power of religion is daily decaying through the land. The very form of it is deſpiſed by many, and reſted upon by others; which is occaſioned by the general contempt of the goſpel,—and neglecting the great ſalvation, brought near therein to ſinners of all ſorts: upon which account the Lord is provoked to withdraw, in a great meaſure, from his own ordinances,—and to reſtrain the gracious influences of his Holy Spirit; whereby multitudes, under the means of grace, are lying ſcattered like dry *bones about the grave's mouth*:—A ſad evidence of the departure of a Spirit of prayer; and of mourning for our own ſins, and the abominations that are done in the midſt of us: Eſpecially when it is conſidered,—that a dreadful ſpirit of ſecurity, deadneſs and indifferency prevails among all ranks of perſons; notwithſtanding of the many evident ſymptoms of the Lord's anger and diſpleaſure gone forth againſt us.

Our *Nobility* and *Barons*, who have ſometimes appeared with an heroic zeal and reſolution for maintaining and advancing a work of reformation,—have generally *burſt* the Lord's *bands* aſunder, and have *caſt* his *cords* from them; in ſo much, that the very form of family-worſhip is either deſpiſed or neglected by the moſt part of them. Our *burgeſſes* and *commons*, who have made a zealous profeſſion of the truths of the goſpel,—for the moſt part *know not the way of the Lord, nor the judgment of their God*. The *Miniſters* of the Houſe of God, who have ſometimes ſet the trumpet to their mouth, and ſhown to the Houſe of Jacob their ſin and their tranſgreſſion,—are under a more than an ordinary reſtraint of the Spirit of God; and he that ſpeaks againſt the evils of this degenerate day, *makes himſelf a prey*. Every one of us, in many, if not in all the above particular inſtances,—are ſome way or other deeply involved in the provocation: The ſun is gone down upon us, we *do not behold our ſigns*; and *there is not a prophet, nor any that knows the time how long*.

It may be mentioned with regret, that in the two ſeveral acts for *national faſting*, appointed by the late commiſſions,—there is no particular ſearching into the grounds

and cauſesof the Lord's indignation and controverſy againſt this Church and land, in former and preſent times: There is no mention made of the ruining acts and conſtitutions above named; nor of the ſinful ſilence of judicatories, in omitting a faithful teſtimony againſt the growing and ſpreading errors of the times; nor of the injuries done to the heritage and flock of God, by the violent intruſions that have been made upon them,—which have raiſed a cry of violence and oppreſſion from all corners of the land. A cry is gone up to heaven, even to his ears who hath ſaid,—*For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe; I will ſet him in ſafety from him that puffeth at him* *. When the ſins of the preſent times are not particularly mourned over; it cannot be expected that there will be any faithful enquiry into, or acknowledgment of the defections and backſlidings of former periods: For which we have juſt ground to apprehend,—that the Lord may purſue a quarrel and controverſy againſt *ſinful, goſpel-deſpiſing* and *covenant-breaking* Scotland. Yea, inſtead of acknowledging the ſins and defections of the preſent times; thoſe who have had an active hand in them, continue to juſtify their abominations: And, by the whole of their conduct and behavior, declare,—That they only want an opportunity to re-act the ſame ſcene of oppreſſion and tyranny; and to compleat what they had begun, and in a great meaſure carried on,—even the ruin of any remains of a covenanted-reformation among us. Yea, ſuch of the miniſtry as are weighted and grieved with the above and the like backſlidings and declinings,—have not that courage and reſolution to appear in the preſent judicatories, which the providences and circumſtances of the day and time call for.

Hence, notwithſtanding of the ſtop that was put to former violent proceedings by the Aſſembly 1734; yet, inſtead of carrying on reformation,—a viſible fainting and declining ſeems to take place in the preſent judicatories of the Church, of which many inſtances might be given: Such as, their proceeding no further than the ſentence of the *leſſer excommunication* againſt one Mr *Nimmo*, ſtudent in

* Pſal. xii. 5.

in Divinity; who (in March 1735; in a public diſcourſe in the Divinity-hall of *Edinburgh*) made an inſolent and blaſphemous attack upon the whole of divine revelation;—when no leſs cenſure than that of the higher excommunication, ſummarily pronounced, could have been juſtly reckoned a ſufficient teſtimony againſt ſuch bold and daring wickedneſs; which, in all its circumſtances, had never its parallel in this land. Likewiſe, the Aſſembly that met foreſaid year—appointed a call to be moderate for the preſentee to the pariſh of *Carridden*; excluſive of any other. And the ſynod of *Perth* and *Stirling*,—upon the remit of the affair made by the ſame Aſſembly unto them, concerning the inrolment of the intruder into the pariſh of *Muckhart*; inſtead of cenſuring him for his ſcandalous intruſion, have taken him into their boſom,—and given him the right hand of fellowſhip, by inrolling him as one of their number: Though he was never inrolled by the preſbytery, who have the more immediate inſpection of that pariſh; and though they reclaimed againſt the inrolment, and ſeverals of them diſſented from that deed of the ſynod.

And though the Aſſembly 1736 in their 14th act declare,—"that it is and has been ſince the Reformation, "the principle of this Church; that no Miniſter ſhall be in-"truded into any pariſh contrary to the will of the congre-"gation:" Yet, in contradiction thereunto,—they themſelves appointed the preſbytery of *Stirling* to proceed to the ſettlement of a preſentee to the pariſh of *Denny*; though the whole elders, and the body of the people, are diſſenting and reclaiming. And likewiſe, they appointed the ſynod and presbytery of *Dumfries* to inroll the intruder into the pariſh of *Troqueir*,—"as a member of the reſpec-"tive judicatories; to ſupport him in his miniſtry, and to "endeavour to bring the people of that pariſh to ſub-"mit to it." Theſe are ſad evidences, that inſtead of being duly affected with our backſliding and defection,—we *ſigh and go backward*; yea, we *refuſe to return*.

The above-mentioned particulars, are ſome inſtances of the gradual declinings and backſlidings of this Church and land

land (beſides the doctrinal errors already condemned); moſt of which have taken place betwixt the late *unnatural Rebellion* and this preſent time: And which this preſbytery judge it their duty to teſtify againſt. Therefore, and for all the reaſons and grounds above *particularly* condeſcended upon, they did and hereby do *Condemn*, as contrary to the word of God and the covenanted principles of this Church,—all and every one of the ſteps of defection above narrated: And they did and hereby do *declare*, that they are amongſt the cauſes and grounds of the Lord's righteous quarrel and controverſy with this whole Church and land; for which all ranks of perſons have reaſon to humble themſelves, before a righteous and holy God.

CHAP. III. *The* aſſerting *Part of the Teſtimony.*

BUT in regard it is neceſſary for the maintenance and vindication of truth, not only to *condemn* the particular ſteps of declining and backſliding which a Church and Land may be guilty of; but alſo to publiſh, declare and *aſſert* the truths which are controverted, oppoſed or aſſaulted,—whether they concern the doctrine, worſhip, government, or diſcipline of the houſe of God: And particularly conſidering the bold attempts that have been made upon the whole doctrine of this Church, contained in the holy ſcriptures and her Confeſſion of Faith founded thereupon,—by the foreſaid Mr *Simſon* and Mr *Campbell*; and by the foreſaid print, intitled, *The Aſſembly's Catechiſm reviſed*:—Therefore the Miniſters aſſociate in presbytery do judge it a duty neceſſarily incumbent on them, in the ſituation wherein adorable providence has placed them as a *judicatory*, and as now *met in preſbytery*,—and *conſtitute* in the name and authority of the Lord Jeſus Chriſt, the alone Head of his Church; *judicially* to *acknowledge*, *declare* and *aſſert*,—

assert,—the doctrine, worship, government, and discipline of this Church; in *opposition* to the several steps of defection and deviation therefrom.

SECTION I. *Concerning* doctrine.

I. LIKEAS the *presbytery did*, and *hereby do acknowledge, declare and assert*,—That the light of nature and the works of creation and providence, without the aid of tradition or revelation, shew *that there is a God*; who hath lordship and sovereignty over all;—as also, that thereby his wisdom, power and goodness are so far manifested, that all men are left inexcusable: According to the doctrine held forth from the word of God in our Confession of Faith, [chap. i. § 1. chap. xxi. § 1.]. And they hereby *reject* and *condemn* all contrary principles and tenets; that are maintained by Mr *Campbell*, the Socinians, and others.

II. In like manner they acknowledge, declare and *assert*,—That the word of God, contained in the scriptures of the Old and New Testament, is not only a sufficient rule, or the principal rule,—but that it is the *only* rule to direct us, how we ought to glorify God and enjoy him;—and that "the authority of the holy scripture, for which it ought "to be believed and obeyed, dependeth not upon the "testimony of any man or church,—but wholly upon God "(who is truth itself) the Author thereof; and therefore "it is to be received, because it is the word of God;"—And that "the supreme Judge, by which all controversies of "religion are to be determined,—and all decrees of coun-"cils, opinions of ancient writers, doctrines of men, and "private spirits are to be examined,—and in whose sen-"tence we are to rest; can be no other but the Holy "Spirit speaking in the scripture:" According to *Confession*, [chap. i. § 4, 10.]; and the answer to the third question in the Larger and the second question in the Shorter Catechism;—with the scriptures cited. And they hereby reject and *condemn* all *Deistical*, *Socinian*, and Popish errors,—contrary to, or inconsistent herewith.

III, Like-

III. Likewise they hereby acknowledge, declare and *assert*,—That the Lord Jesus Christ (the eternal Son of God by ineffable, incomprehensible, and necessary generation) is JEHOVAH, the most high God, self-existent and independent: And that he is necessarily existent;—and that the terms, *necessary existence*, *Supreme Deity*, and the title of the *only true God*,—cannot be taken in a sense that includes the personal property of the Father; but belong to the *Son* and *Holy Ghost* equally with the Father: And that the three persons of the adorable Trinity are *numerically* one in substance or essence, equal in power and in glory:—According to the doctrine held forth from the word of God in our *Confession*, [chap. ii. § 3.]; and the answer to the question in the Larger and Shorter Catechism,—*How many persons are there in the Godhead?* and the answer to the question in the Larger Catechism,—*How doth it appear that the Son and the Holy Ghost are God equal with the Father?* And they hereby reject and *condemn* all contrary principles vented by Mr *Simson*; and all other *Arian*, *Socinian* and *Sabellian* tenets,—contrary to the above doctrine, or inconsistent therewith.

IV. Also they acknowledge, declare and *assert*,—That God has, from all eternity, by the most wise and holy council of his own will, freely and unchangeably decreed and ordained whatsoever comes to pass in time: And particularly, that he hath predestinated some of mankind unto eternal life, before the foundation of the world was laid,—and according to his eternal and immutable purpose, and the council and good pleasure of his own will allenarly;—and that they who are thus predestinated, are chosen unto everlasting glory out of his mere free grace and love; without any foresight of faith, good works,—or perseverance in either of them; or any other thing in them, as conditions or causes moving him thereto: And all to the praise of his glorious grace: According to the doctrine held forth from the scriptures, [*Conf.* chap. iii. § 1, 5.]. And they hereby reject and *condemn* all contrary principles, contained in the Assemblies *Catechism revised*; and all other *Pelagian* and *Arminian* errors, inconsistent herewith.

V. Like-

V. Likewise they acknowledge, declare, and *assert*,—That, when God created man, he entered into a covenant with him; wherein life was promised, upon condition of his perfect and personal obedience;—and that in this covenant (commonly called the covenant of works), the *first Adam* stood in the capacity of a public *covenant-head* and representative unto all his posterity: And that, by reason of his breach of this covenant, all mankind descending from him by ordinary generation—sinned in him their head and representative; and fell with him, in his first transgression: And that his sin is truly and justly *imputed* to them every one: And that, upon account of this sin imputed,—all infants descending from *Adam* by ordinary generation, want that original righteousness wherewith *Adam* was created; and are by nature children of wrath:—According to *Conf.* [chap. vi. § 3, 4, 6. chap. vii. § 2.]; and Larg. Cat. [*quest.* 20, 22, 25, 27.], Short. Cat. [*quest.* 12, 16.];—and the scriptures cited. And they hereby reject and *condemn* all contrary tenets maintained by Mr *Simson*, and the Reviser of the Assemblies Catechism; and all other principles contrary to, or inconsistent herewith.

VI. Likewise they acknowledge, declare and *assert*,—That man, by his fall into a state of sin, is wholly dead in trespasses and sins; and hath wholly lost all ability of will to any spiritual good accompanying salvation: And that man, in a natural state, being enmity against God and averse from all spiritual good,—is not able by his own strength to convert himself, or prepare himself thereto; and consequently, that there is no necessary nor certain *connexion*, either in the nature of things or by any divine promise,—between the morally *serious endeavours* of man in a natural state, and the obtaining special or saving grace:—According to the doctrine held forth from the scriptures, *Conf.* [chap. ix. § 3. chap. x. § 2, 3.]. And they hereby reject and *condemn* all opposite principles maintained by Mr *Simson*; and all *Arminian* errors inconsistent herewith. Notwithstanding they *assert*, That it is the duty of all, and every one, to give diligent attendance upon the ordinances of divine institution and appointment; particularly the reading and hearing of the word, and prayer: These being

being the ordinary means by which converting and quickening grace is communicated, to such as are dead in treſpaſſes and ſins;—according to Larg. Cat. [*queſt.* 153, 155.]; and Short. Cat. [*queſt.* 85, and 88.]

VII. Alſo they acknowledge, declare and *aſſert*,—That the *light of nature is* not ſufficient to give that knowledge of God and of his will, which is neceſſary to ſalvation: And therefore they who do not profeſs the Chriſtian religion cannot be ſaved; be they never ſo diligent to frame their lives according to the light of nature, and the law of that religion they do profeſs:—According to *Conf.* [chap. i. § 1. chap. x. § 4.]; Larg. Cat. [*queſt.* 60]. And they *condemn* all *Socinian* or other tenets inconſiſtent therewith, in the foreſaid Catechiſm reviſed: And particularly Mr *Simſon's* erroneous doctrine, concerning an obſcure revelation and offer of grace made to all without the Church; and Mr *Campbell's* erroneous opinion;—that the laws of nature are in themſelves a certain and ſufficient rule to direct rational minds to happineſs; and that our obſerving of theſe laws, is the great mean and inſtrument of our real and laſting felicity.

VIII. Further, they acknowledge, declare and *aſſert*,—That the ſecond Perſon of the adorable Trinity did, in the fulneſs of time, aſſume the human nature into a perſonal union with his divine; that he took to him a true body and a reaſonable ſoul, being conceived by the power of the Holy Ghoſt in the womb of the Virgin *Mary*,—and born of her, yet without ſin; and that he is *very God* and *very man*, in two diſtinct natures and one perſon for ever:—according to *Conf.* [chap. viii. § 2.], and the ſcriptures cited. And they hereby reject and *condemn* all *Neſtorian* and *Sabellian* principles and tenets, contrary to or inconſiſtent herewith; whether vented in the foreſaid Catechiſm reviſed, or other erroneous treatiſes of that kind.

IX. Further, they acknowledge, declare and *aſſert*,—That the eternal Son of God, who was made *manifeſt in the fleſh*, did, in our nature, as the *ſecond Adam*, the public head and repreſentative of elect ſinners, and the undertaking Surety for them,—yield a perfect obedience to the law as a covenant of works, in the room and ſtead of e-

lect ſinners; and that in their room and ſtead alone,—he bore the whole of that puniſhment threatened in the law, and incurred by the breach of it: And that, in his ſufferings unto death, he ſubſtituted himſelf in the room of ſinners,—and endured that curſe, bore that wrath, and died that death which is the wages and juſt deſert of every ſin, and which the ſinner himſelf ſhould have undergone: And that the ſufferings of the Son of God in our nature were a true, proper and expiatory ſacrifice; and a proper, real, and complete ſatisfaction unto the juſtice of God for ſin:—According to *Conf.* [chap. viii. § 1, 4, 5. chap. xi § 3.]; Larg. Cat. [*queſt.* 71.];—and the ſcriptures cited. And they hereby reject and *condemn* all oppoſite principles held forth in the foreſaid Catechiſm; and all other *Armi-nian* and *Baxterian* tenets, contrary to or inconſiſtent herewith.

X. Alſo they acknowledge, declare and *aſſert*,—That the obedience of Chriſt in his life, and his ſufferings unto death, (commonly called his *active* and *paſſive* obedience), —is that perfect and complete righteouſneſs, on the account of which alone a ſinner is juſtified in the ſight of God; and that it is upon the account of this righteouſneſs imputed, that ſin is pardoned,—and that the perſons of any are accepted as righteous in the ſight of God; and that this righteouſneſs imputed, is the only foundation and ground of a ſinner's right and title unto eternal life: And although the grace of faith be the inſtrument, whereby we receive and apply Chriſt and his righteouſneſs; yet neither faith, goſpel-repentance, nor our ſincere obedience, either all of them together or any of them ſeparately,—are our juſtifying righteouſneſs in the ſight of God, or the ground of our acceptance, or of our right and title unto eternal life:—According to *Conf.* [chap. xi. § 1.], Larg. Cat. [*queſt.* 73.]; and the ſcriptures cited. And they hereby reject and *condemn* all oppoſite principles contained in the foreſaid Catechiſm; and all other *Popiſh*, *Arminian* or *Baxterian* tenets, contrary to or inconſiſtent herewith.

XI. Alſo they acknowledge, declare and *aſſert*,—That any want of conformity to the righteous and holy law of God is a ſin, as well as all actual and voluntary tranſgreſſions of the law, [*Conf.* chap. vi. § 4, 6. Larg. Cat. *queſt.* 24.

Short Cat. *quest.* 14.]: And that every sin doth, in its own nature, deserve the wrath and curse of God,—both in this life and that which is to come; according to *Conf.* [Chap. xv. § 4.] and Larg. Cat. [*quest.* 152.]: And consequently, that the original corruption and depravation of our nature is a damnable sin, [*Conf.* chap. vi. § 6.); and that sinning and suffering will be the misery of the damned in hell through eternity. And they hereby reject and *condemn* all contrary principles contained either in the foresaid Catechism Revised, or maintained and defended by Mr *Simson*; and all other contrary *Pelagian* and *Arminian* tenets whatsoever.

XII. Likewise they acknowledge, declare and *assert*,—That the supreme and only standard, measure and rule of all virtuous and religious actions,—is the righteous and holy will and law of God; and not our own self-interest and pleasure: According to the doctrine held forth from the word, *Conf.* [chap. i. § 2.]; Larg. Cat. [*quest.* 3.] Short. Cat. [*quest.* 2.]. And they hereby reject and *condemn* all contrary principles and tenets, maintained by Mr *Campbell*, and others.

XIII. Also they hereby acknowledge, declare and *assert*,—That although all that believe in Jesus are delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet they are under perpetual and indissolvable obligations, to conform themselves to the moral law as a rule of their obedience: Not only because of blessings and benefits which they have received,—but from the authority of God as he is JEHOVAH, the great Lawgiver; whose perfections are infinitely glorious and excellent, and whose dominion is over all:—According to *Conf.* (chap. xix. § 5, 6.). And they hereby reject and *condemn* all contrary principles held forth in the foresaid Catechism; and all other *Antinomian* principles and tenets inconsistent herewith.

XIV. Further, they acknowledge, declare and *assert*,—That God hath all life, glory, goodness, and blessedness in and of himself,—and is alone in and unto himself all sufficient; not standing in need of creatures which he hath made, nor deriving any glory from them,—but only manifesting his own glory in, by, unto, and upon them: And that he hath most sovereign dominion over them; to do by

them

them, for them, or upon them, whatſoever himſelf pleaſeth: And that any rewards that he has promiſed to any of his creatures, are free and voluntary; and that, in all their obedience, worſhip, and ſervice,—they can neither profit him, nor be any way advantageous unto him:—According to the doctrine held forth from the word of God, *Conf.* [chap. ii. § 2. chap. vii. § 1.]. And they hereby reject and *condemn* all contrary principles and tenets, maintained by Mr *Campbell* and others.

XV. In like manner, they hereby acknowledge, declare and *aſſert*,—That the principal and leading motive and ſpring of true love to God, or of acceptable obedience and ſervice unto him, is not our own ſelf-intereſt or our own happineſs and felicity,—though the ſame is by divine condeſcenſion inſeparably connected therewith; but that the leading motive of all true love to God, is the ſupereminent and glorious perfections and excellencies of his nature,—as they ſhine forth and are manifeſted in the perſon of him who is IMMANUEL, God with us; and that all who truly love God, do love him chiefly for himſelf: As alſo, that all acceptable obedience and ſervice unto him—is primarily and chiefly influenced from a regard unto the authority of God in Chriſt, expreſſed in his holy law; and proceeds from a principle of faith in our Lord Jeſus Chriſt: And that the principal and chief end of all ſuch obedience is, that God may be honoured and glorified in our bodies and ſpirits which are his: And conſequently, all that obedience and ſervice to God that is principally influenced, and primarily ſprings from one's ſelf-intereſt, advantage or applauſe, or from fear of puniſhment or the hope of a reward,—is legal, mercenary and ſervile; and moves in no higher ſphere than what men in a natural ſtate may attain unto:—According to the doctrine held forth from the ſcriptures, *Conf.* [chap. xvi. § 2, 7.]; Larg. and Short. Cat. [*queſt.* 1.). And they hereby reject and *condemn* all contrary errors maintained by Mr *Simſon* and Mr *Campbell*, as having a direct tendency to make all our acts of obedience and worſhip ſervile and mercenary; and ſo to deſtroy and overturn the ſpecific difference that is between common and ſaving grace,—or between the obedience of the temporary, and the obedience of the ſound believer; and to eſtabliſh only a gra-

dual difference between common grace in the one and ſaving grace in the other,—which is the groſs error of Mr *Baxter*, and of the *Arminians*, and others.

XVI. In like manner, they acknowledge, declare and *aſſert*,—That all ſuch as have ſaving faith, believe in the Lord Jeſus as the Chriſt, the Son of God: And that the Apoſtles and Diſciples of our Lord, in the days of his humiliation, did acknowledge, believe in and worſhip their Lord and Maſter as the true promiſed Meſſiah, the Son of the living God, the only begotten of the Father; and expected from him ſpiritual and eternal life and ſalvation: And that all who truly believe in the Lord Jeſus, can neither totally nor finally fall away from a ſtate of grace: And that the faith of the Apoſtles and Diſciples of our Lord did not fail, in the interval of time between his death and reſurrection; and therefore whatever clouds and doubts they were under,—they were never ſo far left as to conclude, that their Lord and Maſter was a downright deceiver and impoſtor:—According to *Conf.* [chap. viii. § 1. chap. xiv. § 2. chap. xvii. § 1, 3.]; Larg. Cat. [*queſt.* 72. Short. Cat. *queſt.* 86.);—and ſcriptures cited. And they hereby reject and *condemn* all contrary principles and tenets maintained by Mr *Campbell*, or contained in the foreſaid *Catechiſm Reviſed;* and all other principles and tenets inconſiſtent herewith.

Section II. *Concerning* Worſhip, Government *and* Diſcipline.

THE Presbytery likewiſe taking to their ſerious conſideration,—That the Teſtimony of the Church of Chriſt in this land has, ever ſince our reformation from Popery, been ſtated in a ſpecial manner for the *prerogative Royal* of the *Prince of the Kings of the earth*,—as King, Head, and Lord over his own houſe; and for the government, worſhip, and diſcipline which he has appointed and inſtituted in the ſame;—though, in this perilous time wherein their lot is caſt, the doctrine is alſo undermined and ſubverted; which (as has been obſerved) was not the trial of this Church in former periods: Therefore they judge it their duty to bear teſtimony for the *ſovereignty*

vereignty and *headſhip* of the Lord Jeſus over his own houſe; and to declare their adherence to the contendings, wreſtlings and teſtimonies of this Church and her ſeveral members, both Miniſters and Profeſſors,—for the ſame.

I. Likeas the Miniſters aſſociate for the exerciſe of church government and diſcipline in a preſbyterial capacity, being now *met in preſbytery*, did and hereby do acknowledge, declare and *aſſert*,—That the Lord Jeſus Chriſt, our great IMMANUEL, and he *alone*, is King over Zion the hill of his holineſs: And that he is the only Head, Lord, and Lawgiver, over his own houſe; and that to him alone it appertains to give officers, laws and ordinances to the Church,—which is his ſpiritual, free, and independent kingdom;—and that the office-bearers in the houſe of God, and all their ſeveral ſpiritual and eccleſiaſtical functions and adminiſtrations,—as alſo all the courts and judicatories appointed by the Lord Jeſus in the Church, his ſpiritual kingdom; are ſubordinate *to him alone*, in their eccleſiaſtical adminiſtrations;—and that the office bearers of the Church have power, warrant and authority from the Lord Jeſus,—to hold General Aſſemblies, as well as other ſubordinate eccleſiaſtical judicatories, for the exerciſe of church-government and diſcipline,—either at ſtated times, or occaſionally, as the circumſtances or neceſſity of the Church requires; and to diſſolve themſelves, and to appoint the time of their next meeting: According to the word of God *; and the laudable acts and conſtitutions of this Church, (particularly *act*, ſeſſ. 26. Aſſembly 1638; and *act* Aſſembly 1647, approving the Confeſſion of Faith, ſeſſ. 23.):—It being always free to the civil magiſtrate to call Synods and Aſſemblies of Miniſters and Elders, for conſulting and adviſing with them in matters of religion, upon any neceſſary occaſion,—according to the foreſaid acts. And they hereby reject and *condemn* the following *Eraſtian* principles and tenets:

1. That the civil magiſtrate is ſupreme over all perſons, and in all cauſes,—eccleſiaſtical as well as civil.

2. That the office-bearers of the Church, in their ſpiritual and eccleſiaſtical functions and adminiſtrations, are ſubordinate unto the civil magiſtrate.

3. That

* Pſal. ii. throughout, Iſa. ix. 6, 7. Math. xvi. 19 ch. xxviii. 19, 20. Eph. i. 20,—23.

3. That the external government of the Church is precarious, or depends upon the will and pleaſure of the civil magiſtrate.

4. That the ordering and diſpoſing of the external government and policy of the Church, doth properly belong to the civil magiſtrate,—by virtue of his prerogative and ſupremacy in cauſes eccleſiaſtic: And that the civil magiſtrate may emit ſuch conſtitutions, acts and orders, concerning the adminiſtration of the external government of the Church, and concerning all eccleſiaſtical meetings and matters to be propoſed and determined therein,—as he in his wiſdom ſhall think fit; as was enacted by Parliament*, and practiſed in the late perſecuting times. All which, and the like principles and tenets, have a direct tendency to confound the eccleſiaſtic and civil juriſdictions: And have been witneſſed againſt by the faithful miniſters and members of this Church, as diſhonouring to the Son of God; and diveſting him of his prerogative royal as King over the Church,—his own free, ſpiritual, and independent kingdom.

II. Likewiſe they acknowledge, declare and *aſſert*,—That the Lord Jeſus, the alone King and Head of his Church, hath appointed a *particular form of government* to take place therein,—diſtinct from the civil government, and not ſubordinate to the civil magiſtrate; which form of government is to continue to the end of the world, unalterable: And that *preſbyterial* church-government, without any ſuperiority of office above a teaching preſbyter,—in the due ſubordination † of kirk-ſeſſions to preſbyteries, of preſbyteries to provincial ſynods, and of provincial ſynods to general Aſſemblies,—is that only form of government laid down and appointed by the Lord Chriſt in his word;—which form of government has been received and owned by this Church, as the only government of divine inſtitution and appointment; as is evident from her public acts and conſtitutions, particularly from the ſecond book of diſcipline,—and the propoſitions concerning church-government (with the ſcripture proofs and arguments annexed), as the ſaid propoſitions were received and approven by

* Act 1. Parl. 2. *Cha.* II.

† The Preſbytery, in their *Formula*, which was framed ſoon afterwards, did inſert theſe explicatory words, *viz.* [of judicatories, ſuch as]

by the Assembly 1645, sess. 16. And they hereby reject and *condemn* the following principles and tenets; whether *Erastian*, *Prelatic*, or *Sectarian*:

1. That the Lord Jesus Christ hath not appointed in his word, any particular form of government in his Church under the New Testament; a principle highly reflecting upon the head of the Church,—as if he had not been as faithful in his own house as a Son, as *Moses* was as a servant.

2. That the *Diocesian Bishop*, or Prelate, is an officer superior to a teaching presbyter; which principle stands condemned by several acts and constitutions of this Church, —as contrary to the word of God, as a gross usurpation in the House of God, and which brought forth ANTICHRIST that man of sin.

3. That a particular congregational Church is not subordinate nor accountable unto any superior judicatory: Which principle and tenet is also condemned by the laudable acts and constitutions of this Church, as contrary to the word of God; and as having a native and direct tendency to introduce a licentious laxness in principle, and an universal discord in practice, in the House of God.

III. Also they acknowledge, declare and *assert*,—That unto the office-bearers of the Church, and to them alone, *the keys of the kingdom of heaven* are committed: Particularly the key of *doctrine*,—for expounding and preaching the word, and determining controversies of faith according to the scriptures;—the key of *government* and *discipline*, for preserving the beauty and purity of the Church,—and for inflicting of church-censures upon the erroneous, the scandalous and obstinate; that she may be preserved or purged from such errors in principle, or such scandals in practice, whereby she may be in danger of being corrupted;—as also the key of *ordination* and *mission*, for the ordaining and sending forth of Church-officers for spiritual service and ministration in the House of God:—According to [Mat. xvi. 19. John xx. 23. Mat. xviii. 18. Acts xv. Acts xvi. 4. Mat. xxviii. 19, 20. Mark xvi. 15. 2 Tim. ii. 2.]; the Books of Discipline, propositions concerning church-government and ordination of Ministers, and other laudable acts and constitutions of this Church.

And concerning that power and authority which belongs to the office-bearers of the Church in their judicative ca-

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pacity, they further declare and *assert*,—That the same is only a *stewardly* and *ministerial* authority; subordinate unto the authority and laws of the Head of the Church, declared and published in his own word. And, to express it in the words of our Confession (chap. xxxi. § 3.),—"It belongeth to synods and councils, ministerially to determine controversies of faith and cases of conscience; "to set down rules and directions, for better ordering of "the public worship of God and government of his Church; "to receive complaints in cases of mal-administration, "and authoritatively to determine the same: Which de- "crees and determinations, if consonant to the word of "God, are to be received with reverence and submission; "not only for their agreement with the word,—but also "for the power whereby they are made, as being an or- "dinance of God appointed thereunto in his word."

And they hereby reject and *condemn* the following *Sectarian* principles;—That the keys of government and discipline are given, by the Head of the Church, to the whole community of the faithful; and that ecclesiastical Synods and councils have only a mere consultative power and authority: Which principles they condemn, as contrary to the word of God,—the laudable acts and constitutions of this Church founded thereupon; and as having a native tendency to introduce anarchy and confusion into the house of God.

IV. Likewise they acknowledge, declare and *assert*,—That ministers and other office-bearers in the Church ought to be set over congregations, by the call and consent of the *majority* of such in these congregations who are admitted to *full communion* with the Church in all her sealing ordinances; and that there should be no preference of voices in this matter, upon the account of any secular consideration: According to [Acts i. 16. to the close of the chapter, Acts vi. 2—6. chap. xiv. 23. John x. 4, 5. 1 John iv. 1. James ii. 1,——6.], with many other scriptures; and according to our books of discipline and acts of Assembly, agreeable thereto. And they reject and *condemn* all contrary principles, tenets and practices,—whereby the scripture-rule and pattern, in this important matter, is denied and rejected; and ministers are imposed upon dissenting and reclaiming congregations.

V. In

V. In like manner, they do hereby own and *aſſert*,—The *perpetual obligation* of the *National Covenant* of *Scotland*, frequently ſubſcribed by perſons of all ranks in this kingdom; and particularly as approven of and explained by the General Aſſembly 1638,—and ſworn by all ranks of perſons *Anno* 1639, and ratified by act of parliament 1640. As alſo, they own and aſſert the perpetual obligation of the *Solemn League and Covenant* for maintaining and carrying on a work of reformation in the three kingdoms; taken and ſubſcribed by all ranks in *Scotland* and *England*, *Anno* 1643,—ratified by act of parliament of *Scotland*, *Anno* 1644: And particularly as renewed in *Scotland*, with an acknowledgement of ſins and engagement to duties, by all ranks, *Anno* 1648. Concerning which oaths and covenants, they declare and aſſert,—That, as to the matter of them, they were lawful, being plainly contained in the word of God; and as to their ends, they were laudable and neceſſary: And therefore they did and hereby do declare their adherence to the ſame.

VI. Likewiſe they hereby receive, acknowledge and *approve*—all the ſeveral pieces of reformation attained unto by this Church in her ſeveral reforming periods; particularly the *Confeſſion of Faith*, compiled by the Aſſembly of divines who met at *Weſtminſter*, with Commiſſioners from the Church of *Scotland*;—which Confeſſion they receive and own as the Confeſſion of their Faith; as the ſame was received and approven by act of Aſſembly 1647, Seſſ. 23. As alſo they receive and own the whole doctrine contained in the *Larger* and *Shorter Catechiſms*, compiled by the foreſaid Aſſembly at *Weſtminſter*; and approven by acts of Aſſembly 1648, ſeſſions 10 and 19,—as a part of uniformity in catechiſing, for the three kingdoms; and ratified by act of Parliament, February 7th 1649. As alſo, the *Form of Church-government and ordination of Miniſters*; as the ſame was received and approven by act of Aſſembly 1645, Seſſ. 16;—and the *Directory for public worſhip*, as the ſame ſtands approven by act of Aſſembly 1645, Seſſ. 10: Together with all the acts of Aſſembly from 1638 to 1650, and ſince that time *; in as far as they were paſſed for advancing

* As this general *reception* is not *abſolute*,—with regard to *Acts of Aſſembly* from 1638 to 1650, or to Acts of Aſſembly *ſince that time*; but wholly under the general *reſtriction* here added: So it takes in a[l]

and carrying on a covenanted reformation,—agreeable to the word of God, and the received principles and constitutions of this Church.

VII. Likewise they hereby declare their *adherence* to the several *Testimonies*, *Declarations* and *Warnings*,—emitted in behalf of the covenanted reformation of this Church; from the year 1650 to the year 1688: Particularly to the contendings and wrestlings during that period, whereby a great cloud of witnesses resisted even unto blood; in testifying for the supremacy and headship of the Lord Jesus over his own House, and other branches of our covenanted reformation,—in opposition to *abjured Prelacy*, and that blasphemous supremacy usurped by the civil powers over the House of God under the foresaid period †. And they hereby *condemn* all ecclesiastical censures whatsoever, passed or inflicted upon any, whether Ministers, elders or others,—from the year 1650 to this time; for their adherence unto, or witnessing for, any branch of our covenanted reformation ‡.

VIII. Also they hereby declare their *adherence* to the several *Testimonies*, whether given in by representations and petitions to the several General Assemblies, or otherwise emitted and published since the year 1688,—against the several sinful omissions of the judicatories of this Church above mentioned; or the several steps of declining and backsliding in this present age, from a covenanted Reformation, from the period mentioned down to the time of stating the secession,—as far as they can agree with that restriction.

† This general *adherence* cannot be justly constructed of, as if it meant an adopting or approving of every thing, either as to matter or manner,—in all these *testimonies*, *declarations*, *warnings*, *contendings* and *wrestlings*: It can only mean an adherence to all these, so far as *in behalf of the covenanted Reformation of this Church*; and so far as belongs to the *testifying* here mentioned.

‡ Betwixt the years 1650 and 1660, there were censures passed by the *public Resolutioners* against the *Protesters*,—for their testifying against the public resolutions; all which censures are here condemned. And after the Revolution, long before the stating of the secession,—several Ministers and others (who were testifying against public evils, particularly in the religious settlement at the Revolution) had censures passed against them, under the character of *separatists from the Church*: All which censures are here likewise condemned,—so far as passed against them *for their adherence unto, or witnessing for any branch of our covenanted Reformation*; yet without approving all their *manner* of testifying,—and without adopting all the principles that any of them thought proper to [illegible]ouse for *matter* of Testimony.

mation once attained unto *:—And particularly; to the several *Representations* offered by the Ministers of this presbytery to the commission of the General Assembly that met at *Edinburgh* August 1733†: And to the paper that was afterwards emitted by them, intituled, [A Testimony to the Doctrine, Worship, Government and Discipline of the Church of *Scotland*]: As also, to the *Reasons* published by them, why they have not acceded to the judicatories of the established Church

Conclusion.

Thus this Presbytery have endeavoured to discharge themselves, of what they apprehend to be their duty in their present situation. And their design in the whole is, to *bear Testimony* to the truths of God,—opposed or assaulted in the present age; and against the defections and backslidings, whether in the present or former times;—for the glory of God, and the honour of his truth; and (if the Lord may be graciously pleased to bless this mean) to excite the *present generation* to *search and try* their *ways*,—and to *turn again to the Lord*, from whom we have every one deeply revolted: As also to bear testimony to *Scotland's* covenanted reformation, for the sake of the *generations to come*; that they may consider the palaces of *Zion*, and mark her bulwarks, and may know what the Lord has done for *Scotland*;—that they may set their hope in God; and may neither forget his works, nor be as their fathers a stubborn and rebellious generation,—that set not their heart aright, and whose spirit was not stedfast with God.

And

* This general *adherence* to the Testimonies given in, or emitted and published, since the year 1688,—is not *absolute*; but wholly under the general *restriction* here added,—owning these Testimonies no further than as *against the sinful omissions of the judicatories of this Church above-mentioned, or the several steps of declining and backsliding in this present age from a covenanted Reformation once attained unto.*

The amount of the whole is, that by the general clauses of this and the preceding paragraph, —the *Associate Presbytery* served themselves *Heirs* to all the *witnessing work* in behalf of our covenanted Reformation, ever since the decline thereof in the year 1650; adopting all former Testimonies in behalf thereof, so far as agreeing with this present *Judicial Testimony*: Without approving the manner of testifying, in a way of secession from the Revolution Church,—sooner than that manner of it came to be shut up unto, by the procedure of the Commission in *November* 1733.

† The adherence here declared to these *Representations*, certainly means an approving of them,—as a *proper manner* of testifying *then*, in a way of communion with the Established Church; But cannot mean an adherence to the *same manner* of testifying *now*, when a secession [illegible]

And they *obtest* and entreat all ranks of persons whatsoever, into whose hands this their [*Act, Declaration* and *Testimony*] may come,—that laying aside all carnal and politic intendments, every thing may be weighed in the balance of the sanctuary: And that, in the fear of that great and dreadful name The LORD *our God*, they may consider both their own and the iniquities of our fathers; and may return unto the Lord, by faith in the Lord Jesus Christ,—and a particular acknowledgment of sin, and unfeigned and thorough reformation: And, in returning to the Lord, we may hope and expect,—that he that hath torn us will heal us, and that he that hath smitten will bind us up. But, if we go on obstinately in our trespasses, we have just ground to fear,—that as we are at present pining away in our sins, and consumed under our manifold spiritual strokes and judgments; so a righteous and holy God may be provoked to come out of his place, and punish the inhabitants of this land for their iniquities: And that he may send a sword, or some desolating calamity and judgment,—to *avenge the quarrel of his covenant*.

May the LORD himself *return*: May he *look down from heaven and behold, and visit this vine*; the *vineyard which* his own *right-hand hath planted, the branch* which he hath made *strong for* himself. *It is burnt with fire, it is cut down; they perish at the rebuke of* his *countenance*. May his *hand be upon the man of* his *right-hand, upon the Son of man whom* he hath made *strong for* himself; *so shall we not go back from* him: May he *quicken us, and we will call upon* his *name*. *Turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved.*

Extracted by JA. FISHER, *Cls. Pres.*

[The following *Note* was omitted at the foot of page 104,—about the *penal statutes against Witches*, viz.]

The Associate Presbytery is not to be considered, as having ever interested themselves in the affair of these *penal statutes*,—by way of particular approbation, as to the terms in which any of them were laid; or as to what method of process was prescribed by them, or ever practised in consequence of them: Nor is it to be supposed, that the Presbytery would have taken any particular *alteration* of these statutes—for a subject of their consideration. What they saw cause to testify against, as among the public sins of the nation, is,—an *absolute repealing* of these statutes; "That there shall be no prosecution against any person for witchcraft, sorcery, inchantment, or conjuration."

EXTRACTS, from the PUBLIC DEEDS passed by the *Associate Presbytery* after emitting the Judicial Testimony; containing some further Points of Testimony, which were afterwards espoused by them: With some explanatory *Notes* now added *.

I. *From the* DECLINATURE.

I. THE last General Assembly (1738), when several gross propositions were brought to their bar, which had been excerpted by the Presbytery of *Edinburgh* out of two sermons that Dr *Wishart* had preached; yet that Assembly refused to examine, whether the said propositions were contrary to our Confession of Faith or not: But, instead of this, they acquit the Doctor; upon a declaration that he made before them, —of his adherence unto the several articles of our Confession of Faith, to which it was alledged the said propositions were contrary.

II. The present judicatories of this Church have subordinated themselves unto the civil powers,—in their ecclesiastical meetings, functions and administrations: And therefore this Presbytery cannot own them as free and lawful Courts of Christ.——The late act of Parliament anent Captain *John Porteous*, appointed to be read from the pulpits of *Scotland* the first Lord's day of every month for the space of a year,—is become a sad snare, both to Ministers and Judicatories †. The most part of the Ministers of *Scotland* have read

* The public deeds here meant are these, *viz.* (1.) The *Declinature;* which was made on the 17th of *May* 1739, and published that year. (2.) The Act concerning the *Doctrine of Grace;* passed on the 21st of *October* 1742. (3.) The *Declaration* and *Defence* of the Associate Presbytery's principles concerning the present Civil Government; passed on the 29th of *September* 1743. (4.) The *Acknowledgment of Sins*, in the act for renewing our Covenants; passed on the 23d of *December* 1743.—The last three of these deeds were published in the year 1744.

† This *John Porteous*, a Captain in the Town-guard of *Edinburgh*, having fired and caused his men also to fire among the multitude, upon some provocation which he got when guarding the scaffold at an execution,—whereby a considerable number of persons were killed and wounded; he was condemned to suffer death, for the murders thus committed by him. But he obtained a reprieve, which it was supposed would be perpetual. Hereupon a great body of people, on the evening of the 7th of *September* 1736, having taken effectual measures to prevent opposition,—broke into the prison, carried him out; and gave him a public execution in the Grass-Market.

At the ensuing Session of Parliament, the Act here referred to was passed: By which all persons charged with being accessory to the murder of Captain *John Porteous*, were commanded on pain of death to surrender themselves for trial within a limited time; all persons concealing or succouring them after that time, were adjudged to incur the pains of death; and persons were encouraged to become evidences against their accomplices, by a promise of pardon,—and of a great reward. [Yet no discovery was ever made!]

And this Act every Minister of the Church of *Scotland* was appointed to read from the pulpit, in the time of divine worship, on the first Lord's day of every month for one whole year; under heavy *ecclesiastical* penalties, *viz.* "In case such Mini-

"ste-

read this act, in one ſhape or another: And they have thereby ſubjected themſelves, in the exerciſe of their ſpiritual function, to the civil powers; in regard they have, in obedience to their authority, delivered the doctrines and commandments of men, inſtead of the lively oracles of God,—to the Church aſſembled together for the public worſhip and ſervice of God: Whereby the Sabbath of the Lord has been profaned, a wicked generation have been hardened, the ſacred office of the Miniſtry has been expoſed, and the Lord's people ſtumbled and wounded.

Likewiſe, by their obedience to the foreſaid act, they have directly conſented to the Parliament's taking the key of diſcipline into their own hands: In regard that, by one of the penalties annexed to the ſaid act, it is declared,—That ſuch as do not read the ſame, ſhall be incapable of ſitting and voting in any eccleſiaſtical Court; whereby the Parliament take upon them to ſuſpend Miniſters of the Goſpel from the exerciſe of a conſiderable part and branch of their miniſterial work. As this is a great encroachment upon the kingdom of Chriſt,—and a ſinful uſurpation of his authority, who is the alone ſupreme Head, Lord and Lawgiver to the Church, his own ſpiritual kingdom; ſo the readers of this act have, in ſo far, openly and expreſsly given up with his alone headſhip and ſupremacy over the ſame.

And though all the judicatories of this Church, ſupreme and ſubordinate, have met ſince the paſſing and reading of this act; yet the readers of it are not cenſured: Neither is there any Judicial Teſtimony emitted by the ſaid judicatories, againſt the diſhonour that is done to the King of Zion, and the encroachment that is made on his ſpiritual kingdom,—by this late act of Parliament. And indeed it cannot be expected, that the preſent judicatories ſhould do otherwiſe; when the moſt part of the Miniſters of *Scotland* are involved in this grievous ſin and ſcandal. And in regard that it is ſo,—this Preſbytery cannot but look upon the whole body of this National Church to be involved in the ſin: And that the judicatories thereof do now practically declare, That they hold their meetings in ſubordination to the civil powers, and not to the King of Zion alone; and that they have virtually and materially given up the alone headſhip and ſupremacy of the Lord Jeſus over the Church, his purchaſed kingdom.

II. *From the* ACKNOWLEDGMENT of SINS.

I. THE Sabbath of the Lord has been publicly profaned, by the moſt part of Miniſters their reading the act of Parliament anent Captain *John Porteous*; by which reading of that act, *the alone headſhip and ſovereignty of the Lord Jeſus over the Church*, his free and independent kingdom,—*was practically given up*. And ſome of

"ſter ſhall neglect to read this Act as is hereby directed; he ſhall, for the firſt of-
"fence, be declared incapable of ſitting or voting in any church-judicatory, and,
"for the ſecond offence, be declared incapable of taking, holding or enjoying any
"eccleſiaſtical benefice in *Scotland*:" which *eccleſiaſtical penalties* were appointed to
"e executed by the Court of Seſſion, or any Court of Juſticiary; upon a ſummary
"plaint, at the inſtance of his Majeſty's Advocate!

of the judicatories having screened the readers of the said act, by their acts of forbearance; and none of the judicatories having censured any of them, for this public scandal and offence: The whole lump of the established Church, thus leavened by suffering the leaven of this unpurged scandal to continue among them,—may therefore justly be constructed *to have departed from their holding of the King of Zion;* and to have subjected and subordinated their ecclesiastical meetings to the civil powers,—whereby the Redeemer's Crown has been profaned, and cast down to the ground.——

The General Assembly that met in the year 1738, condemned in bulk the *Testimony* emitted by the Associate Presbytery,—as casting many groundless and calumnious reflections upon the judicatories of this national Church; without condescending upon any one of these which they call groundless and calumnious reflections: Whereby, instead of confessing their guilt to the glory of God, they justify themselves; and plead that they are innocent, and refuse that they have sinned. Further, the said Assembly impowered their Commission to libel and cite the seceding Ministers before the ensuing Assembly. Likewise the Assembly 1739, [even in the face of a public and open Testimony given by the Presbytery, in their Act and *Declinature* read in presence of the Assembly, against their course of defection and backsliding from the Lord; together with a solemn call given them in the said Act and Declinature, to return to the Lord],—did harden themselves yet more in their iniquity; by condemning this Testimony, as containing nothing but groundless prejudices against the present judicatories, —and most injurious, insolent and disrespectful expressions, concerning the highest civil authority: Though the Declinature contains nothing with reference to civil authority, but a just and necessary Testimony against the above act of Parliament anent Captain *John Porteous.* Moreover, they recommended it to the next Assembly,—to inflict the censure of deposition upon the seceding Ministers *; and afterwards that Assembly did pretend to do so. By which procedure they have heightened and aggravated their iniquity: In regard they have thereby materially sentenced all such Ministers to deposition, who shall duly testify against the present course of defection; which, as matters stand, cannot be done in a way of communion with the present judicatories.

II. The

* In their Remarks upon this act of Assembly, which they published along with their Declinature,—they expressed themselves thus, *viz.* "When the seceding Ministers are declared to deserve the highest censures of the Church, and particularly "deposition, on account of their Testimony against the sinfulness of the foresaid "act of Parliament; it is plain, that a silent submission unto the above encroachment upon the Kingdom of Christ, without any suitable Testimony against the "same,—is made a term of ministerial communion, by the present judicatories: For "according to the act of Assembly, if any shall say that the act of Parliament anent "Captain *John Porteous* contained a sinful and erastian encroachment upon the Kingdom of Christ,—they speak in most injurious, insolent and disrespectful terms of "the highest civil authority; and deserve the highest censures of the Church, particularly that of deposition."

II. The ſins and provocations of this land are farther increaſed, —by the kind reception that many, both Miniſters and people, have given to Mr *George Whitefield*, a profeſſed Member and Prieſt of the ſuperſtitious Church of *England*: And by the great entertainment that has been given to *Latitudinarian tenets*, as further propagated by him and others; whereby any particular form of Church-government is denied to be of divine inſtitution;—and, under a pretence of Catholic love, a ſcheme is laid for uniting parties of all denominations in Church-communion; in a way deſtructive to any Teſtimony for the declarative glory of *Immanuel*, as Head and King over his Church,—and for the covenanted-reformation of this Church and Land: For which a righteous God hath *choſen their deluſions*; and ſent forth a deluſive ſpirit among them, in the preſent awful work upon the bodies and ſpirits of men *.

III. *From the* Declaration *and* Defence *of the Aſſociate Preſbytery's Principles concerning the preſent Civil Government.*

I. THE Lord's people ought to render ſubjection and obedience in *all* matters *lawful* †, not only for wrath but alſo for conſcience-ſake, unto *any* Magiſtrate *who is*, and *while he is* acknowledged as ſuch, by the civil ſtate they belong to; being what

* This is the work which took place about *Cambuſlang*, and other parts through the weſt of *Scotland*,—in the year 1742, and a year or two afterwards; in connection with, and among the favourers of Mr *Whitefield*'s miniſtrations.

"The ſuppoſed converts" (as is elſewhere expreſſed) "were commonly all at "once ſeized with dreadful horrors; which caſt them into long faintings and "ſwoonings, or frightful agitations and convulſions: Or made them ſcreech and "roar, ſo as utterly to drown the Preacher's voice; that he could neither be heard "by themſelves or others. This condition they continued in, ſome ſhorter and "ſome longer: And then they were again, all of a ſudden, raviſhed with joy; tranſported (as they imagined) with the cleareſt manifeſtations of God's love, and "filled with the aſſurance of (what they took to be) their intereſt in Chriſt. And "this faith of theirs was attended with, or built upon imaginary ideas of Chriſt; ſo "as ſome of them even imagined themſelves to ſee him: According to the imaginary doctrine they were inſtructed in; the abſurd doctrine of *an imaginary idea "of Chriſt as man being helpful to faith*, preached and publiſhed upon this occaſion."

And, as was expreſſed in an act of the Aſſociate Preſbytery for a public faſt, (appointed *July* 15th, and obſerved *Auguſt* 4th, 1742); "Bitter outcryings, faintings, "ſevere bodily pains, convulſions, viſions,—are the uſual ſymptoms of a deluſive "ſpirit.—The promoters of this work are going on in the ſame courſe of defection "as before.—The following fruits and effects of it are undeniably evident, *viz.* The "warmeſt averſion from and oppoſition to a Teſtimony for our covenanted-reformation, for theſe ſame very principles which have been ſworn to and ſuffered for "unto blood in theſe lands,—as if it were nothing but bigotry and party-zeal; "and the cloſeſt conjunction with their Miniſters, though they are continuing to "bear down theſe principles with a high hand,—whether intruders or not: Contrary to the practice of ſcripture-converts, and the experience of the Saints of "God in this land; who, upon their converſion, ſtill eſpouſed the Teſtimony of "their day,—and contended for the preſent truth."—And this was a principal ſource of that *ſelfiſh religion* which has prevailed ever ſince, among the more ſerious members of the eſtabliſhed Church; in oppoſition to all Teſtimony for the truths of God, and againſt the public ſins of the time.

† That is,—which are lawful or not unlawful, according to the law of God.

what is every way consistent, yea connected with due faithfulness, in reference to those corruptions wherewith the Magistrate may be chargeable.—The defection of a nation from attained-to reformation, doth not deprive them of a right to chuse Magistrates for themselves:—These civil rights of the nation, and of their Magistrates, did neither arise from nor were innovated by the reformation once attained unto;—subjection to them, and obedience to their lawful commands, continues a duty incumbent upon the minority, who adhere to the covenanted-reformation.—As, by the word of God and our Covenants, we are inviolably bound in our several capacities,—to confess, oppose and testify against all the corruptions and evils of the present civil government over these nations; whereby the reformation once established therein has been departed from, opposed and overthrown: We ought, at the same time, to acknowledge the present civil authority over these nations, and to yield subjection thereunto in lawful commands.

II. Though it be unwarrantable for the civil Magistrate, in ordinary cases,—and where there is, and where access may be had to the judicatories of a right-constitute Church, or that he sustains as such,—to appoint *fasts* and *thanksgivings* simply by his own power; yet not only was the intrinsic power of the Church despised, some time after the Revolution,—in the appointment of several fasts and thanksgivings merely by civil authority: But, of late years, while the judicatories have practically surrendered this intrinsic power to the Magistrate; he hath also practically assumed and exercised the same, in appointing fasts merely by his own authority. For whatever was his design, yet this was plainly the design of his appointments; in regard the judicatories accepted the same, as answers to their petitions for his nominating the day,—and he hath never discouraged them, in their said surrender and acceptance. Against all which this Presbytery maintain a stated Testimony; though they have not reckoned it necessary to apply the same, on repeated occasions, otherwise than by their practice.

IV. From the Act concerning the *Doctrine of Grace**.

I. About forsaking Sin.

Truths asserted.

THAT it is the duty of all, upon the revelation of Christ in the gospel, and without looking for any previous qualifications in themselves,—instantly to believe in him

Errors condemned.

1. THAT mankind sinners must forsake their sins,—in order to their coming to Christ, and being instated in covenant with God.

2. That

* This act contains a vindication of that doctrine, against some acts of the General Assembly,—in the years 1717, 1720, and 1722; and in opposition to the errors taught by these acts.——The articles of truth and error are here brought in under proper titles; for which (except the 3d) there was not an occasion in the act itself: And the matter of these articles is there discussed; in the way of establishing the truths, and overthrowing the errors.

Truths asserted.	*Errors condemned.*
him for salvation, both from sin and wrath; and that, in so doing, they will be made, in a gospel-manner,—to mourn for sin, forsake it, and live unto righteousness: So that it is not possible for any man, of himself, to forsake his sins;—nor is it consistent with the divine method of grace held forth in the gospel, that a sinner should receive strength and grace to forsake his sins, or actually to exercise gospel-repentance; until he is determined and enabled, by the power of the spirit of faith, to look or come to Christ,—the Prince and Saviour, exalted to give repentance and forgiveness of sins.	2. That a natural man can, of himself, forsake his sin: Or that he can receive any strength from Christ, to enable him to forsake sin in a spiritual and evangelical manner; until, by the power of the spitit of Christ working faith in him,—he come to Christ, is united to him, and thus created in Christ Jesus unto good works. 3. That any good or commendable qualifications are required or expected of sinners, in the gospel-call or offer,—in order to their coming to Christ, and being instated in covenant with God.

II. About the Gospel-offer.

That God the Father, moved by nothing but his free love to mankind lost—hath made a deed of gift and grant of his Son Jesus Christ, unto mankind, in the word; that whosoever of them all shall receive this gift by a true and lively faith, shall not perish but have everlasting life: Or, which is the same thing,—that there is a revelation of the divine will in the word, affording a warrant to offer Christ unto all mankind without exception; and a warrant to all freely to receive him, however great sinners they are or have been;—and that this gift is made to mankind only, and not to fallen angels.	1. That the free, unlimited and universal offer of Christ in the gospel, to sinners of mankind as such, is inconsistent with particular redemption: Or that God the Father his making a deed of gift unto all mankind, that whosoever of them all shall believe on his Son shall not petish but have everlasting life,—infers an universal atonement or redemption as to purchase. 2. That this grant or offer is made only to the elect; or to such who have previous qualifications commending them above others.

III. About the Nature of Faith.

That, in justifying faith, there is a real persuasion in the heart of a sinner,—that Christ *is his*; that *he* shall have life and salvation by him; and that whatsoever Christ did for the redemption of mankind, he did it for *him*;—upon the foundation	1. *That* saving and justifying faith is not a persuasion in the heart—that Christ is ours; that we shall have life and salvation by him; and that whatever he did for the redemption of mankind, he did it for us. 2. That

Truths asserted.	*Errors condemned.*
dation and ground of the gift or promise of Christ in the gospel, that is made to sinners of *Adam*'s family as such: And so, there is in it a resting upon him alone for the whole of this salvation *.	2. That all the persuasion in justifying faith, is only a belief and persuasion of the mercy of God in Christ; and of Christ's ability and willingness to save all that come unto him.
	3. That one must first come to Christ, and be a true believer,—before he appropriate Christ and the whole of his salvation to himself, upon scripture ground and warrant.

IV. About the Believer's Plea for Salvation.

1. THAT the gospel, properly and strictly taken, as contradistinct from the law,—is a promise, containing glad tidings of a Saviour; with grace, mercy and salvation in him, to lost sinners of *Adam*'s family: And consequently all precepts (these of faith and repentance not excepted) do, in a strict and proper sense, belong to the law.	1. THAT the gospel, strictly taken,—is a new, proper and preceptive law, with sanction; binding to faith, repentance,—and the other duties which are consequential to the revelation of the grace of God.
2. That as the suffering of Jesus Christ, our Surety, is the believer's only plea,—in answer to the Law's demand of satisfaction to Justice; so the complete and perfect conformity of the Surety to the Law, in nature and life,—is the believer's only plea, in answer to the Law's demand of perfect obedience.	2. That though the righteousness of Christ, only, founds our title to eternal glory; yet it is our personal holiness, or our own obedience to the new law, upon which we obtain the possession thereof.
	3. That our personal holiness, or good works, have a causal influence upon our eternal salvation; and are a federal and conditional mean thereof: In which sense, the Assembly's directing Ministers to preach the necessity of a holy life, in order to the obtaining of everlasting happiness,—is of very dangerous consequence to the doctrine of free grace.

V. About the Motives of a Believer's Obedience.

1. THAT it is a precious gospel-truth,—That believers, being heirs of the heavenly inheritance, and having it not by the law but by free promise through Jesus Christ; ought not to be influenced in their obedience, by the hopes of obtaining	1. THAT there is a legal connection instituted, between the obedience of believers and their enjoying rewards,—with escaping punishments, temporal or eternal; or that the Lord deals with them in this matter upon law-terms: And that

* See the Note at the close of this Extract.

Truths asserted.	*Errors condemned.*
taining the poſſeſſion and enjoyment of the inheritance,—by any works of righteouſneſs or obedience done by them.	that their hopes of enjoying the one and eſcaping the other, are to riſe and fall according to the meaſure of their obedience.
2. That as they ſhould be moved to obedience from the conſideration of the excellency of the heavenly inheritance, even of God in Chriſt as their inheritance and exceeding great reward,—and by many other motives: So particularly they are to be influenced by this motive, that they have got the begun poſſeſſion of this inheritance; and have the full poſſeſſion thereof ſecured by rich and free promiſe through Jeſus Chriſt,—being made *heirs of God, and joint-heirs with Chriſt.*	2. That a perſon's being moved to obedience by the hope of heaven—cannot be ſaid to be mercenary, in any other ſenſe than that of a hope of obtaining a right and title to it by his own works: And that a believer ought to be moved to obedience, or to eſchew evil and do good, by the hopes of his enjoying heaven, or any good temporal or eternal, by his own obedience,—as the federal, conditional mean and cauſe thereof.

3. That though the believer ought to entertain an holy awe and dread of the majeſty of God,—and of the awfulneſs of his threatnings and judgments, both temporal and eternal, againſt ſin and ſinners; and to conſider from them what even his ſins in themſelves deſerve: Yet he is not called to be moved or excited to obedience to the precepts of the law (either as it is a covenant of works or as it is a rule of life) by the fear of falling into hell, for omitting duty or committing ſin: But is ever called fully to believe his infallible ſecurity from going down into that pit, through the ranſom which God hath found; ſo as, through the firm and lively faith of this his ſafety in a ſtate of favour with God, to have his heart more and more filled with that love which caſteth out tormenting fear,—and will be natively exerciſed in chearful goſpel-obedience to all the Lord's commandments.

4. That though believers ſhould remember and ſeriouſly conſider, that there is diſcipline in their father's family; and believe that they may expect it, when they tranſgreſs his law and keep not his commandments: Yet, as this diſcipline is inſtituted on account of remaining corruption in them,—ſo the conſideration thereof ought to excite them more and more to improve the blood of Jeſus Chriſt by faith, for draining and mortifying this corruption; and particularly for ſubduing and removing the legal bias and diſpoſition, which is the ſtrength of ſin in them;—that thus they may be more and more made to ſerve in *newneſs of ſpirit*, and not in the *oldneſs* of the letter.

VI. About the Believer's freedom from the Law as a Covenant.

1. That whatever the law as a covenant of works promiſeth or threatens, in itſelf or as to them who are under it; yet, as to the believer, it is really diveſted of the promiſe	1. That the doctrine of the believer's being freed from the law as a covenant of works, whether in its commanding or condemning power,—is a doctrine tending to licentiouſneſs;

Truths asserted.

promise of life and threatening of death: And that the believer holds his legal right and claim to eternal life, only by the perfect obedience of Christ to the law in his room; and his legal security from eternal death, only by the complete satisfaction of Christ to the justice of God in the threatnings of the law; —and not by any law having promise of life to his own obedience, or threatening of death to his disobedience.

2. That as the moral law doth for ever bind all, as well justified persons as others, to the obedience thereof: So, to assert that the moral law, strictly and properly considered as a covenant of works, is what the believer is wholly and altogether set free from,—will never prove against the asserter, that he maintains the believer is not under the law as a rule of life. And the Presbytery maintain,—that, as the law is a covenant of works, believers are wholly and altogether set free from it, both from the commanding and condemning power thereof; or, as our Larger Catechism expresses it,—"delivered from the "moral law as a covenant of "works, so as thereby they are "neither justified nor condemn-"ed:" And that, from the maintaining of this truth, it will nowise follow,—that the believer is not under the law as a rule of life.

3. That though it be the duty of all who hear the gospel, to seek after life and justification by the obedience of Christ; and not by their own: Yet while through unbelief they do not so, they remain under the law as a covenant of works, both in its commanding and condemning power; and that it is the peculiar privilege of true believers in Christ, to be set free therefrom.

4. That though all unbelievers do remain under the law as a covenant of works, both in its commanding and condemning power; yet none of them are obliged to seek justification by their own obedience: But, on the contrary, it is the great duty of all the hearers of the gospel, and also their inestimable privilege,—to seek justification only through the obedience and satisfaction of Christ.

Errors condemned.

licentiousness; tending any way to free the believer from the obligation of the law, as it is a rule of life.

2. That the believer *his not being under the law*, and *his not being obliged to seek justification by his own obedience*,—are propositions of the same import: As if unbelievers, under the gospel-dispensation, were equally free from the commanding power of the law as a covenant of works—with believers; since they are not obliged to seek justification by their own obedience, any more than believers. The Presbytery therefore condemn this doctrine, as highly prejudicial to the truth,—relating both to the law and the gospel; and to the distinguishing privilege of the believer in Christ, his being not under the law, but under grace.

3. That the law, as to believers, is vested with a promise of life and threatenings of death; so that their obedience is properly a federal or conditional mean, in order to their obtaining eternal glory.

4. That unbelievers, in their being under the law as a covenant of works,—are obliged to seek justification by their own obedience.

VII. About the Believer's subjection to the Law as a Rule.

Truths asserted.

1. THAT there is a wide difference between the law as a covenant of works, and the law as a rule of holy obedience.

2. That a believer in Christ is neither under the commanding nor condemning power of the law, as a covenant of works; although he be still under the law as a rule of obedience, in the hand of a Mediator.

3. That God seeth not iniquity in *Jacob*, or in true believers, as it is a transgression of the covenant of works; but only as it is a transgression of the law in the hand of Christ, who bore our sins in his own body on the tree.

4. That though the elect by nature be children of wrath, even as others; yet, through the death and satisfaction of Christ,—the Lord's vindictive anger is turned away from them, fury is not in him against any soul that is come to the blood of sprinkling: And yet he may and will be angry with his dear children, so as to visit their iniquity with the rod, and their transgressions with stripes; but, because he will not take his love from Christ, nor break his covenant with him,—therefore not with them, who are his seed.

5. That when a believer fasts, mourns for and confesseth his sins, —he ought not to do it in a legal way, as one standing under a covenant of works, either as to its precept or penalty; but he ought to do it with the hand of faith upon the head of the great sacrifice and atonement, as one whose person and duties are accepted in the Beloved: And thus he ought to fast, mourn for and confess his sins, before his reconciled God and Father; believing that God, according to his promise, is merciful to his unrighteousness and will remember his sins no more.

Errors condemned.

1. THAT believers are under the law, and not altogether freed from it,—as a covenant of works.

2. That when a believer sins, he sins against the law of works; and therefore must be liable to the penalty thereof.

3. That God seeth iniquity in believers, as it is a violation of the old covenant of works made with *Adam* in innocency; and consequently that he seeth it with an eye of vindictive justice: Notwithstanding of the satisfaction of Christ, and of their being under the covert of his law-magnifying righteousness.

4. That when God is angry with believers for their sins, he pursues them upon the footing of the law of works; or, which is the same thing,—with the same anger wherewith he pursued the Surety, when he was made a curse for them.

5. That when God corrects his children, he does it in his vindictive and revenging wrath; and not in a way of fatherly chastisement.

6. That when a believer fasts, mourns for, confesseth, and seeks pardon of sin; he is to view himself as guilty of the violation of the law of works,—notwithstanding of his being dead to the law, through faith in Jesus Christ.

[What now follows, is the *Note* referred to on page 131.]

The Aſſociate Preſbytery do teach, in their *Act concerning the doctrine of grace*,—that this perſuaſion is competent to a perſon, in the language of juſtifying faith, *viz.* Jeſus Chriſt is *mine*, I ſhall have life and ſalvation by him; and whatſoever he did for the redemption of mankind, he did it *for me*.

Thus, faith immediately terminates upon a *preſent* ſpecial intereſt in Chriſt, *Jeſus Chriſt is mine;* as to which, it proceeds upon the preſent *revelation* and *offer* of him in the goſpel, *looking out* to that,—without *looking back* to any divine purpoſes or intentions: And according to the myſterious order of grace, the Lord gives *truth* to this *ſpecial* intereſt, *at the time* of faith's applying Chriſt to the ſoul; the perſon being actually inveſted with his juſtifying righteouſneſs, and accepted in the ſight of God on that account,—which never becomes *true* in the caſe of any, *till* the moment of believing. In the next place, it is quite inſeparable from the faith of this *ſpecial* intereſt in Chriſt, and muſt lie in the ſame act of faith,—to believe eternal ſalvation by Chriſt; *I ſhall have life and ſalvation by him.* Now this faith of a *ſpecial ſaving* intereſt in Chriſt—muſt likewiſe by the ſame act, in this due order, terminate upon a *ſpecial* intereſt in all his redeeming work; *whatſoever Chriſt did for the redemption of mankind, he did it for me.*

As to which laſt article, we may obſerve,—that it is entirely different from a believing, that *Chriſt intentionally died for the perſon in particular:* As this faith is the ſame, upon the matter, with the faith of *election;* which, however attainable it be, can no way belong to faith *as juſtifying*. But when Chriſt with his whole ſalvation is applied by faith, upon the ground of the goſpel-offer and call; then *whatſoever he did for the redemption of mankind*, doth therein actually *terminate* upon the perſon,—and is believed ſo to do. Wherefore, as to the plea of juſtifying faith, [whatſoever Chriſt did for the redemption of mankind, he did it *for me*]; the meaning is not *for me* by a foregoing *purpoſe* and *intention:* But the meaning is, *for me* by a following *iſſue* and *termination* thereof upon me; through the goſpel-offer and call, embraced by faith.

As when a traveller is entertained in a houſe upon his way,—he eats what is ſet before him, without any queſtion; juſt upon ſeeing that, in its nature, it is every way *ſuitable* and *ſufficient* for his need,—and that he is *freely invited* to the uſe thereof. And his very *eating* of the food implies a concluding that all the *preparation* of it was *for him;* becauſe the preparation of it *terminates* in him, by the food itſelf doing ſo: Which yet is entirely different from his being otherwiſe informed and believing,—that the food was *intentionally* provided and made ready for him, before he ſaw it.

F I N I S.

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